

# THE BAPTIST.

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## Occurrence and Comment.

A large part of our editorial space is given to a Plea for the Negro by one of his own race, a member of the Vicksburg bar, a conservative man, intelligent and eloquent, a trusted leader among his people, an intermediary of the races, and respected by all the people. Our papers have recently had much to say about the Negro. We give them now something from one of them in their own behalf. We ask for it a careful and candid reading. The best way to help the Negro and to help ourselves is to treat him justly and honestly and kindly in all the relations and duties of life, to allow and help him to make the most of himself in the circumstances amid which God has placed him.

As to social equality, read this paragraph from the report of the committee of the late Negro National Baptist Convention—

"We wish that the people of the South might once for all understand our position on certain fundamental issues. We believe it would render the suspicion and entrancement less acute and restore that old noble sympathy and encouragement which it is the right of the weak to look for from the strong and which it is the glory of the strong to give. We are not asking at any point, in any way, or by any means, directly, or indirectly, social equality nor social intermingling. No negro has advocated it; all have disavowed it—our leaders, our conventions and conferences, our entire race. We defy the world to point to a single negro among ten millions who advocates it. All the social equality the race has had has been forced upon us by white men before the war.

The race endorses Booker T. Washington's statement at Atlanta. In all things social separate as the finger. Not a single black hand in all this Southland knocks at a single church door or lodge or parlor door with a request for social equality. You are satisfied with your own; we are satisfied with our own. Nor are we asking to dominate over you. No one advocates it; no one attempts it. We believe the fittest of both races should survive, and that none should be oppressed. Nor are we organized to murder you. These cries of domination, before-day murder clubs and social equality are the threadbare scare-crows of demagogues by which third-class politicians have been made Congressmen, Senators and Governors, who otherwise had not risen higher than turnkey, marshals and sheriffs."

And this as to rape. "Of all causes of estrangement perhaps the occasional crime of some negro brute against some white woman is chief. If their lurks in the midst of any white man the suspicion that we have the vast particle of sympathy for any brute who will commit the dastardly and deadly assault on womanly virtue, we wish here and now to disavow it. No white man can possibly understand the deep feeling of regret, mortification, shame and horror with which the decent, law-abiding negro hears of this crime being committed by a member of his race. Any negro who was proven guilty might be safely left to a negro jury for punishment; but we do ask that he have a fair trial; that he be executed by legal process. Are we asking too much?"

Is not this plea just? The crimes of a brute should not bring the whole race into condemnation. But "education and religion do not civilize and elevate." This charge is often made, but those who make it do not know whereof they affirm. The Baptist denomination has a school in each Southern State for the education of Negro preachers and teachers. A painstaking investigation justifies the statement that not one of the graduates of these schools has ever been connected in any way with the awful crime which gave birth to and now sustains lynching.

Moved by the laxity of law and social custom, different Christian denominations are legislating and passing varied resolutions concerning divorce and re-marriage. The House of Bishops of the recent General Convention of the Protestant Episcopal church, which is a legislative body, insisted that clergymen should not perform the marriage ceremony for any person divorced for any cause. The House of Deputies of that body did not think the church should prohibit that which Christ allows, and contended that clergymen should be permitted to marry the innocent party to a divorce suit in which adultery is alleged, but require court evidence of the infidelity of the guilty party to the marriage relation. The Baptist General Association of Illinois in session at Springfield recommended that steps be taken to have a uniform divorce law enforced in all the States; and also that the Federal Government be petitioned to appoint examining board before which all parties who contemplate entering the marital state shall appear and furnish evidence that they are not incapacitated physically, mentally, or morally for marriage. The church of Rome prohibits absolute divorce and re-marriage for any cause and Archbishop Gibbons urges Roman Catholics to use their social as well

as religious influence against the great and growing evil of divorce and re-marriage. The Presbyterian Standard, Charlotte, N. C., urges Christian parents not attend and to dissuade others from hearing the lectures of a noted ex-Governor of one of our States who was easily divorced and hastily and unscripturally re-married. Baptists, Methodists, and Presbyterians hold and teach that a minister of the gospel should not perform the marriage ceremony even of the innocent person unless adultery be a ground of separation. Surely some good will come of this general agitation.

The cult which calls itself Christian Science is rejoicing over a recent notable convert in the person of Mrs. Henrietta E. V. Stannard of England, better known as a writer of "not especially meritorious fiction" under the name of John Strange Winter. It is claimed that her connection with the cult demonstrates the falsity of the charge that really intelligent people do not adopt that peculiar belief. According to the papers, however, hers must be a peculiar kind of intelligence. She is not a firmly convinced convert and is only carefully studying the "science" and yet she asserts things as being beyond all controversy which it is impossible for any one to know. She enters a plea against a long "black list" of persons who have died under Christian Science treatment and urges the same favor should be given Christian Science healers which is extended to medical practitioners. The Times-Democrat gives this pertinent response: That argument is an old one, and has been demolished so often that only a new convert to the "science" would advance it. There is every reason why the same grace should not be extended to the Christian Scientist that is extended to the practitioners of medicine. For one reason, and that is conclusive, the medical fraternity treats patients who are ill and Christian Science treats persons who are not ill. It is quite natural that a percentage of sick persons coming within the practice of the medical fraternity should die, and it is unnatural that the persons who have no disease and can not contract any disease should die under the Christian Science treatment. The fundamental principle underlying this so called science is that all evil is error. Should a man get his head under the wheels of an electric car, and a physician be called, he is apt to say that the patient, being decapitated, will surely die. But Christian Science denies that the man is decapitated. The unfortunate fellow only imagines that his head is gone. He has a "claim" of decapitation, only. That he should die of decapitation is natural. Every man has a constitutional and inalienable right to die of decapitation, but no man has the right to die of error, and error which does not exist, error being evil and evil being non-existent.



## In the Foreign Field.

Southern Presbyterians have 25 missionaries ready to sail, and their Mission Board calls for \$25,000 additional with which to send them out.

The Episcopal Board of Missions reported at its late meeting in Boston \$657,000, receipts for one year, a \$19,000 increase. And this did not include legacies, which amounted to \$5,000.

There is progress. Those who call themselves "Primitive Baptists" and are styled by others "Hard Shell or Anti-missionary Baptists" are giving \$1,655 towards the support of Rev. G. Bostwick in China. This is an interesting fact and marks progress.

## A Lesson of Conservation.

ADONIRAM JUDSON.

(Born Aug. 9, 1788; died Aug. 12, 1850.)

While resting in a tavern Judson heard in the next room to him the outcry of a dying infidel, and discovered in the morning that the one going into the awful unknown without salvation was his classmate. This led to Judson's conversion. He became the "Apostle to Burmah," and his life's record is a remarkable story. Nothing could turn him from his chosen work. Opposition was on every hand. No provision was at first made for his support. He and his heroic family were in a land ruled by a despot. Fatal murders and audacious robberies were of constant occurrence. The people knew nothing of Christ, and to renounce the faith of Buddha was punishable with death. Despite all this, with the fearful ravages of fever, the repeated visitations of death in his family, the outbreak of war, his imprisonment, the cruel treatment of his wife by the authorities, he fought unflinchingly the battle of the cross of Christ. He died alone, at sea, and was buried at night beneath the waves.

## Christian Heroism.

Some years ago English missionaries at Uganda, in Central Africa, were murdered by the savages that they had gone thither to save, and a score of young men who had believed the Gospel which they had preached were burned at the stake in the public square. The whole Christian world shivered at these deeds of barbarity and blood, and the brethren in England, who had planted and sustained the mission, were apprehensive lest this might put an end to their beneficent work in the heart of the Dark Continent. They called a meeting in London to which came many Christian students of Oxford and Cambridge. Before that large congregation of devoted men and women, they told with trembling hearts all that sad story of martyrdom. Then they ventured to ask—there were

any young men present who would volunteer to take the places of those murdered missionaries. And now their weak faith was rebuked, and their breath was fairly taken away when a hundred young men sprang to their feet each one saying, "Send me." The more exacting and perilous the duty to which real believers are summoned by their King, the more mightily are they moved to do it.—Galusha Anderson, D. D.

To those who find difficulty in understanding why missionaries should be sent to the followers of Buddha, the so-called "Light of Asia," we commend the following bit of description from the pen of Edmund Candler, the special correspondent of the *London Mail* with Colonel Young-husband's force in Tibet. After describing the magnificent Potala or cathedral at Lhasa, whose golden roofs shine in the sun like tongues of fire, while underneath the towering structure, at the distance of a furlong or two, humanity is huddled abjectly in squalid, smut-begrimed houses, he tells of a service he was permitted to attend in the cathedral. The monks, he says, "have extraordinary, deep, devotional voices, reaching deeper tones than any western bass. The voice of a thousand monks resembles the drone of a subterranean monster, musically plaintive—the voice of the earth god praying for release to the god of the skies. In the inner temple are three enormous images of the Buddhist trinity, set with jewels from foot to crown. In the upper story, in a place we called 'hell,' some lamas were worshipping the demon protectress of the grand lama. The music here was harsh and barbaric. On pillars and on the walls were displayed freaks of diabolical invention in the shape of scrolls and devil masks. The object of this worship was huddled in a corner, a dwarfish abortion, hideous and malignant. All about the lamas' feet ran little white mice, searching for grain, with which they are fed daily. They are scrupulously cared for, as in their bodies the souls of previous guardians of the shrine are believed to be reincarnated. Some of the monks were conducted in deep and impressive silence. The monks sat like stone figures, as if oblivious of our presence. The reek of candles was almost suffocating." And yet there are supposedly intelligent persons who pretend to think Buddhism a very nice sort of religion, much better, in some respects, than Christianity, especially for Asiatics. But "by their fruits ye shall know them."—Examiner.

## Centralization.

There is a tendency in our denomination in cities to centralize power in one church: making others subservient or mere mission stations. It is urged that such was the case in the apostolic church at Jerusalem. Possibly so; for it was hard to win it entirely from Judaism, which gave Paul no little trouble. But the Lord changed that order of things; allowing persecution to scatter the disciples abroad,

and then the gospel was preached as Jesus commanded.

The Roman and Greek churches adopted the Jewish ideas of authority, as well as parts of its ritualistic service. Hence their boasted unity, central control, with no independent organizations. This usurpation is unwarranted from a Baptist standpoint, and where our churches reach out in this direction it is paralyzing to development. They absorb the wealthy and social element coming into the community and hinder expansion.

Mammonism is the great sin of the American people, and it has crept into our churches. Members are too often estimated by their wealth, and churches come under the same rule. They first assume and then presume preeminence; allowing certain worldly privileges to extend and retain their strength and influence. There is danger ahead, of course.

Take away the independence of the church and Baptists will have departed from the teachings of the New Testament. Christianity is based on the New Testament—the Word. The Old is the Scripture, written by inspiration and is "profitable" for instruction, etc., but the New is the direct Word. This is our law, guide and chart. Centralization leads to hierarchy and away from the simplicity of the gospel.

L. A. DUNCAN.

## Some Expressions.

Having finished my meeting work for this year, I desire to say through the columns of the paper that I have had some very successful meetings at my own churches, and other places that I have labored. 24 baptisms at my churches, Greens Creek and Union, and about 22 at other places. I find the work prospering wherever I have been, and we are still hopeful of accomplishing greater things for the Lord in this section of the country. The meeting of the Hobolochitta association was quite a success, said to be the most delightful and profitable meeting they have had for years. I am very sorry that you could not attend and in your absence, I represented as best I could, under the circumstances, the paper. I rejoice with others over the great success of our Baptist cause in the State, and shall do all I can to help bring about greater. The Lord bless the editor and the readers.

Respectfully,

A. J. ROGERS.

We call the attention of our readers this week to the fact that J. W. Patton, of this city, bought out the interest of Mr. White in the music business formerly known as Patton & White, some time ago, and will continue same at their old stand in this city. Mr. Patton was the original owner of this business before Mr. White entered it, and is thoroughly acquainted with all its details as well as the wants and requirements of his friends and patrons. We can say without fear of ever having to retract the statement that Mr. Patton will never leave anything undone which will please those who trade with him. We therefore bespeak for him a goodly share of the patronage of our readers. When wanting anything in the music line write to him for catalogues and prices.

## A Preacher Shot.

What preacher? Just a preacher. Not any one specified by name. When you get through reading this article, ask yourself if it is not your pastor that was shot and if you were not implicated in the crime. How did it occur? Well, the preacher in faithfully delivering the message of God, pricked some of the members to the heart, in laying bare their sins. This aroused the venom of their baser nature and they set about to slay him, as wicked men did his Savior. They are not going to crucify him, but will give him a still more lingering death. They go back into the closet of malice and bring out the weapon of slander, and now, watch the proceedings. Some two or three of the "injured ones" have met together. "How do you like our 'pastor' of late?" says one. "Well, you just took that question of 'my lips,'" says old Bill Mote-hunter. "I'll tell you," says he, "our preacher is entirely too plain. He sees too many things. This whiskey business, using tobacco, tattling and lying and such like has come to stay and I don't think our preachers have any business throwin' it in our faces so much." "That's me," says old lady Slander-peddler, "and I think our preacher has failed mightily in his preaching lately, and I've about found the reason I think." "What," says old deacon Faultfinder, "I knowed somethin' wuz wrong, for our preacher hain't patted me on the back in some time." "Had you not heard it," says old Slander-peddler. "They is some mighty bad talk on our preacher. I don't want to believe it, but they say it's so. It's too bad to let it leak out, but I'll tell you all, an' risk it going further." Here she relates some low down lie, born in the very pit of hell and this little crowd of "injured ones" will peddle it out all over the country and injure the good man's name and influence forever. Thus the preacher is shot by the foul tongue of slander and is simply murdered by degrees. Did you help kill him, brother or sister? If so, like Jonah of old, acknowledge your sin and let the church throw you overboard, for the sooner your sort is disposed of the better it will be for the cause.

Eeru, Miss.

T. A. J. BEASLEY.

## Choctaw Association.

This body met with the church at Blackwater on October 15 and continued three days. There are nineteen churches in this association, most of which were well represented. On the Sabbath there were about 1,000 people present—the largest crowd ever present at a meeting of this body. The meeting was good all the way through. Advanced movements have been made along all lines, and the watch word is still "forward."

The body having been organized by re-electing the former officers, Bro. J. L. Williams, moderator and Bro. Thos. G. Rosser, clerk; the order of business last year was declared the order for this. These officers performed well their duties. Bro. Williams, though young in the cause, made a good presiding officer. Bro. Rosser's effi-

ciency as a clerk is well known among us.

Our visitors were Bro. John White; Bro. Spencer from the Columbus association; Bro. Rowe, State Mission Secretary.

The letters from the churches show over 100 baptisms. The finances of the churches are in much better condition than for several years, if not better than ever. But if I correctly understand the field, these things are what should be but the beginning of larger and better things.

The preaching service. Neither the appointee nor his alternate being present, the introductory sermon was preached by Bro. Spencer from iii John 2 verse, on Proportionate Development, Physical, Mental and Spiritual. The sermon was strong and to the point.

On Sunday at 11 o'clock Bro. John White preached the Missionary sermon, after which a collection for missions, amounting to thirty-seven dollars, was taken. Bro. White is one of our older soldiers of the Cross, but still preaches the gospel with much vigor. He has several sons that have entered the work of the ministry.

On Sunday at 2 p. m. Bro. Spencer again occupied the pulpit, holding his audience with riveted attention—a thing very hard to do at a large gathering after dinner. After the sermon seventeen dollars was collected for the Orphans Home.

Monday at 11 o'clock Bro. Rowe was given the floor for the discussion of missions. He made a forceful speech, beginning clearly, emphatically and Scripturally, not only our duty, but our high privilege to give the gospel to all the world. We believe his speech will bear fruit.

Association was held with the writer's home church of which he is also pastor. His lot has been cast with the people something over a year. He feels that his lot has been cast among a noble people, and he feels that brethren and friends from other parts have received such a welcome as will cause them to wish to come among them again.

We feel the meeting held with us, all in all, was a success.

Fraternally,

JOHN A. POUL, pastor Blackwater church.  
Dateville.

There are now considerably over 200 students at the Seminary besides a goodly number of women students. They form a noble company of choice spirits. There is every promise of a splendid session. The enrollment should go to 275 with 50 women students additional. It is a good time to come to the Seminary, and it is not too late. Get your church to give you a leave of absence and come now.—Argus.

Miss Helen Keller who is the highest living authority, says "the blind are happy if occupied. Give them work and teach them, and they must be happy." This is true also of those who have seeing eyes. Employment, congenial in character, moderate in requirement, with some success in effort, is essential to the happiness of any true soul.

## American Anti-Saloon League.

The Annual Convention of the American Anti Saloon League is to be held in Columbus, Ohio, November 16th to 18th inclusive. Delegates are being appointed by the church bodies throughout the entire country, and the indications are that this will be the greatest gathering ever assembled under the auspices of the Anti-Saloon League movement. The program for this meeting contains the names of a number of men of more than national reputation. The Convention proper is to be preceded by a week's conference of leading temperance workers from all parts of the country.

The Anti Saloon League does not seek membership in the unit of individuals but in the unit of organizations. Its object is bind together all the Christian and reform organizations now in existence for a united attack upon the saloon system. This Conference is a "School of Methods," in which the best plans of work are brought forth and discussed with a view to aggressive, united action. All persons engaged in the work of saloon suppression are invited to be present and participate in this Conference. It opens on Wednesday, November 9th, and will continue up to the opening of the Convention on the morning of November 16th.

The United Daughters of the Confederacy are making a commendable effort to build an annex to the Soldiers' Home at Beauvoir for the widows of confederate veterans. Charles Scott of Rosedale has given a bale of prize-cotton towards the enterprise. It is worthy of the sympathy and substantial help of all our people. But why not make a home for all aged and dependent women?

## Convention Board Meets.

The Convention Board will meet in Jackson, in Mission Rooms of 1st Baptist Church in the regular annual session for making appropriations, Tuesday, Nov. 22, '04, 3 p. m. All applications should be sent as early as possible to A. V. Rowe, Winona. H. F. SPROLES, President.

Unless we guard the family against the evils of divorce we shall sooner or later relapse into practical barbarism. It is the duty of the clergy to dispel the popular feeling towards divorce, that godless license may fling aside the most sacred vows because of a vexations uncongeniality. Unless we pay heed to the unending principles of the Bible we can only revert to savagery from which our forefathers emerged.—Bishop Potter.

Roosevelt said "that man is a dangerous citizen who so far mistakes means for ends, as to be servile to party, and afraid to leave it."

Liquor trade robs merchants, manufacturers farmers and every honest business, individually and collectively, of big money.



## Church News.

See Rev. J. A. Scarborough's card in this issue calling attention to Cancer Cure.

Bro. Watt Humphries, a promising young man of Shelby, died on the 20th ult.

Rev. W. A. Borum, of Greenville, is aiding Pastor Lipsey in a meeting of days at Clinton.

Rev. W. C. Grace: Send me the list of subscribers to THE BAPTIST at Gulfport. I want THE BAPTIST in every family.

In another column of this issue will be found an advertisement of the Jackson Conservatory of Music and Elocution. Read it.

Dr. A. J. Barton, field secretary of the Home Board, preached a strong sermon on last Lord's day night in the First Baptist Church, Jackson.

Rev. J. H. Lane has just closed a good meeting with the South McComb Church. Nine accessions, three by baptism. He was aided by Rev. J. E. Wills.

We regret to learn of the illness of Rev. A. B. Hill, of Shelby. He has been down nearly four weeks with malarial fever. We trust he may soon be well.

Bro. L. A. Duncan wishes the names of F. W. Williams and wife and W. M. Etheridge and wife added to the list given last week in his account of the World's Fair.

On October 31, William Henry Elder, archbishop of Cincinnati, died in his 86th year. He was said by Roman Catholics to have been an excellent man.

We congratulate our sister city, Vicksburg, on the election by a large majority last Monday of the reform ticket. Our esteemed brother B. W. Griffith was elected mayor. We shall look for a clean administration.

Pastor J. R. Nutt, who is doing fine work at Ackerman, Miss., recently assisted S. E. Tull in a meeting at Kosciusko Cotton Mills, Kosciusko, Miss., in which there were 36 additions to the church, 16 for baptism.

As a result of some observations at the General Association just closed, we are glad to be able to state that in a crowd that averaged a thousand a day for three days, we saw only one cigarette and five or six pipes. In this respect the association went beyond anything we have ever seen. At some associations during the recesses the smoke from tobacco is sickening and disgusting.

Bro. E. B. Miller of West Point, assisted Rev. H. M. Long in another splendid meeting; this time at Pickensville, where he labor-

ed several days, giving the marrow and fatness of the gospel. One was received by letter and three for baptism. Notwithstanding the farmers were busy harvesting their crops, and some sickness, yet the Lord was present and gave a good meeting.

Selsus E. Tull, pastor at Kosciusko, came to Mississippi fifteen months ago. During this time there have been 235 added to the churches where he has labored; 105 of whom have been received on his own field, the other 130 joined churches where he has held meetings.

Under the suggestion of Pastor S. E. Tull, a church was organized at Kosciusko Cotton Mills, Kosciusko, Miss., October 10th, with a membership of forty-five. Three years ago, Kosciusko Baptist church built a house of worship at a cost of \$300.00, and has since been sustaining a mission there. The young church immediately called Rev. H. M. Whitten to the pastorate for one fourth time and subscribed his salary, thus becoming self-sustaining.

### Gulfport.

I enclose you an obituary of our most excellent sister Taylor who died of that fearful scourge typhoid fever. It should have been sent sooner, but I have been very much occupied in finishing up and moving into our new home, for the last three weeks. We are now about straightened out and I feel that I am ready for work, as I have not been since I came to Gulfport. I could not keep a horse as I had no place for one till now. We want a vigorous campaign this fall.

Your brother,

W. C. GRACE.

### Oakley Church Burned.

On Tuesday morning, October 11, between 4 and 5 o'clock, the beautiful new Baptist Church at Oakley went up in smoke.

We had never had preaching services in this new church, but expected to on next (4th) Sunday.

It was beautifully painted and well built, with the best lumber and by the best workmen.

Our new seats had not come, although the lumber company told me they had shipped them out. If they had been in, our loss would have been over twelve hundred (\$1,200) dollars.

I have been asked on every side, "How come it to burn?" Please do not ask this again, as I do not want to say.

While in Jackson a few weeks since I had an impression to have our new church insured, so, without consulting the brethren, I had it insured for one thousand dollars. Thanks be to God!

We shall rebuild again as soon as possible.

Brethren, pray for us. We need your prayers.

Yours in His work,

W. E. FARR.

Vicksburg, Miss., Oct. 14, 1904.

### Ordination.

On October the 16th, W. W. Weaver was ordained to the work of the gospel ministry by the Smithville church, Aberdeen association, assisted by Jeff A. Rogers and R. A. Cooper as presbytery. Bro. Weaver is a convert from a strong Methodist family. The examination was satisfactory. The ordination was of special interest and a special pleasure to the writer as Bro. W. professed conversion under his preaching. The sermon was preached by R. A. Cooper, and the charge delivered and Bible presented by Bro. Rogers. Benediction by Bro. Weaver. The young brother seems to have a clear grip on the doctrine of grace—vital Christianity, is of sober turn of mind and we expect large usefulness from his life.

R. A. COOPER.

### College Tidings.

The number has gone to 346. 6 friends have sent in subscriptions to the building fund within the last week. One of them for \$50. 5 of them for \$100 each. Bro. W. S. Allen of Norwood, La., writes that he and his wife will give \$50. Rev. W. F. Yarborough of Jackson, Rev. R. W. Merrill of New Orleans, Rev. J. O. Crawford of Clinton, Rev. W. A. McComb of Gloster, Mr. J. J. Lowrey of Monroe, La.; all write they will give \$100 each. Most of these subscriptions are to be divided into 4 or 5 annual payments. Nobody has been asked for anything, the movement has not been started, but these kind friends, of their own accord, are helping to start the movement. Big hearted thanks to all of them. Many others are saying to me, "when the movement starts I will be with you and will do my full part."

Our meeting at Clinton has just begun. Bro. W. A. Borum of Greenville, is preaching with great tenderness and power. About three-fourths of the boys claim to be Christians. May the Lord give us the other fourth. Let the hosts of the Lord throughout Miss., pray to the Lord of the harvest that he will give us the boys and girls who are gathered here.

Your brother,

W. T. LOWREY,

Clinton, Miss., Nov. 1, 1904.

### The General Association.

The general body of regular Baptists held its 51st session with the Bethel Church, Newton County, 3 miles south of the progressive town of Newton, at the crossing of the A. & V. and M. J. & K. C. Railroads. The sessions were held on October 29-31. The venerable brother N. L. Clarke, now nearly 93 years old, residing at the old town of Decatur, was re-elected moderator; D. M. Russell, elected clerk; and D. T. Chapman, treasurer. The church with which the association met is the one where the body was organized in 1855. A splendid, new church building now occupies the old site. It is commodious, well ventilated and with inclined floor and high walls. Altogether it is one of the best country church houses we have

seen. Rev. J. E. Chapman is pastor and held in high esteem by the large membership. It is said to stand at the head of the list of country churches in its contributions to missions.

While the body was organing, Rev. H. H. Husbands preached at the stand.

The letter sent up revealed the fact that the churches co-operating with the body had sent up to the association for all benevolence \$2,468 15, an excess over last year \$784.78.

The exercises of the Lord's day were pronounced of a high order. The multitude was very large and we trust much good was done in the name of the Nazarene. The preaching was by A. V. Rowe, Secretary of Convention Board, A. J. Barton, fieldman of the Home Board, J. R. Carter, Superintendent of the Orphanage, and T. J. Bailey, editor of THE BAPTIST. The cash collection on Sunday amounted to over \$100.00.

Monday was a full day of work. The business began at 8:30. The visiting brethren, so far as we learned, were: J. A. Scarborough, Bogue Chitto; L. A. Duncan, Meridian; J. R. Carter, Jackson; A. V. Rowe, Winona; A. J. Barton, Little Rock, Ark.; T. J. Bailey, Jackson. All of the subjects usually considered in Baptist meetings were discussed in this body. The spirit of advancement and enlargement was manifest. They are steadily advancing, as is evidenced by an excess of \$1,000 above any former year. There are able ministers of the New Testament in this body, and they are doing good work for the Master. Bro. Clarke is a most remarkable man in many respects. He has been moderator in all nearly fifty years and has been pastor of the Decatur Baptist Church about fifty-seven years. He was for many years editor of The Mississippi Baptist, published at Newton. He has a good successor in the person of Rev. W. B. Sansing. The paper advocates advancement all along the lines. It stands for temperance and prohibition and is always found on the right side of every moral issue.

In company with Elders N. L. Clarke, A. V. Rowe, and Z. K. Gilmore and several other servants of the Lord, we had most hospitable and cordial entertainment in the home of our esteemed brother, R. L. Simmons and his happy children. The next session of this body will be held with the church at Philadelphia, beginning on the last Saturday in October 1905.

**Southern Baptist Convention.**  
J. M. FROST.

While admitting for truth's sake that not all these churches and members are in co-operation with the Convention, that some are indifferent and don't care, and some adverse or even antagonistic, yet it still remains true that the great body of the Baptist brotherhood of the South, individuals and churches, are solid in their co-operation with the Southern Baptist Convention, co-workers with one another, and co-workers together with God, moving for-

ward with one spirit and one purpose, to give the Gospel of Christ to the nations of the world.

To effect its ends and to mobilize its forces, the Convention operates through the agencies, to wit: Its Sunday School Board at Nashville, to foster its Sunday school cause, its publication interests and its Bible work; through its Home Mission Board at Atlanta, to develop its home field and forces, and to build the kingdom of God in its destitute places; through its Foreign Mission Board at Richmond in preaching the Gospel of the blessed God in foreign tongue and foreign lands, to the uttermost parts of the earth, having a large and increasing number of missionaries in Mexico, Brazil, Argentina, China, Japan, Italy, Africa, and so becoming a world-power and causing the nations to hear the story of redemption each in the tongue wherein he was born. The enumeration of its agencies is incomplete without mention of the Southern Baptist Theological Seminary at Louisville and the Woman's Missionary Union at Baltimore, both of which, though not having precisely the same relation to the Convention as its Boards have, are yet closely allied with it and are powerful in their respective spheres of work for advancing the Convention's interests and making it in every way better for denominational growth and efficiency.

With these agencies the Convention is building at home and encompassing the globe. It is one of the great forces which God has raised up and brought forward with marvelous progress and power for evangelizing the world, and is worthy the confidence and co-operation of Baptist people everywhere in its effort to work out its noble mission, and bring its lofty purpose to a glorious consummation. The Convention is not sectional in any sense, either in spirit, or purpose, or aim, or method; but rather national in every noble sense and devoted to the furtherance of the Gospel, with its base in the South and its operation world-wide. The sun is always shining on some of the forces working somewhere for the kingdom of God.

Affiliation and co-operation with this vast Convention host, possessed with a mighty Convention spirit, means concentrating of sympathies, and prayers, and energies, and contributions, and activities—like focussing the rays of the sun until these under combined ardor come to a veritable outburst of blaze and glory. It means the turning of these forces through the Convention's agencies of co-operation—the joint support of its interests through its Boards at Richmond, Atlanta and Nashville—through one, or two, or all three, according as you may have the broadest sweep of purpose and the more generous, sympathetic spirit to take part with this mighty host in the things they are doing for God.

The material and industrial growth of the South is a marvel in the markets of the world. According to a wise and cautious expert in such matters, the South of today has more wealth than the whole United States had at the outbreak of the civil

war. And the end is not yet; indeed, the prophets of commerce and the captains of finance say we are but at the dawn of the day, and the visions they uncover for the future, even for the next fifty or even twenty-five years, are enchanting beyond compare. This condition brings to the Southern people grave responsibilities, with tremendous opportunities as to what they shall contribute to the national life toward giving our nation rank among the nations of the earth. What manner of people shall we be with all this growing power? That is a question for statesmen, but also for every private citizen who loves his country and wishes for his country safety, nobleness, and a conspicuous place for honor among the nations.

### Are You Coming.

This is Monday, October 31st, and no one has sent name as delegate or visitor to the Baptist Young People's Convention, to be held in the First Baptist Church of Columbus, Miss., beginning November 15, 1904. If you expect to attend this meeting, it is very important you send your name and postoffice address to the undersigned before the 10th of November, so that a home may be provided and you notified of same.

Neglect on the part of any one to send us a postal card will work great inconvenience to the committee, and likely prove embarrassing to the one failing to send name.

Come on trains reaching here at noon and at 6 in the evening. The midnight trains will not be met by committee.

A. J. MILLER, Chairman.

### Good Meeting at Crystal Springs.

God has given us a gracious meeting at Crystal Springs. Bro. J. L. Low has preached for us twelve days. To say he is a good minister of Jesus Christ is complimentary enough. All of us have enjoyed his preaching and his stay among us.

As a result of the meeting twenty-two have been added to the church by baptism and four by letter.

Just before the meeting begun we received ten by letter, which makes a total of thirty-six since we returned to our work four weeks ago. We give God all the glory for this lifting up of our hearts. He is rewarding this church for its noble sacrifices, about which all of our people know.

This has been a great summer among the Baptists of Mississippi, as from every part of the State comes good news of many souls saved. We join in with the many glad hearts all over our State and sing from the very depth of our souls, "Praise God, from whom all blessings flow; praise him, all creatures here below."

Yours for His service,

Oct. 28. W. E. ELLIS.

That most excellent, practical, progressive institution, Harris' Business College, Jackson, Miss., is now in a position to give a first class business course without the cost of tuition. They can take only a limited number. Write them at once.



## The Home.

(For the Children.)

A little fresh-air waif was spending his first day in the country. When the cows came up in the evening to be milked, he went to the barn-yard with his host to see the operation. The cows were standing about placidly and as is their custom at that time of the day, were contentedly chewing their cud. The boy watched the milk-maids at work; and his eyes dwelt with growing wonder on that ceaseless grind of the cows jaw. At length he turned to his host and said: "Do you have to buy gum for all these cows?"—Selected.

Wouldn't you hate to wear glasses?" asked a small boy of his little playmate. "No-o," answered Donald, reflectively, "not if I had my grandmother's kind. She sees just how to mend broken things; she sees lots of nice things to do on rainy days; she sees when folks are tired or sorry, and what'll make 'em feel better; and she always sees what you meant to do, even if you haven't got things just right. I asked her one day how she could see that way all the time, and she said it was the way she had learned to look at things as she grew older. So it must be the spectacles."—Forward.

### A Lesson in Giving.

Nannie had a bright silver dollar, given her. She asked her papa to change it into dimes.

"What is that for, dear?" he asked.

"So that I can get the Lord's part out of it."

And when she got it into smaller coins she laid out one of the ten.

"There," she said, "I will keep that until Sunday."

And when Sunday came she went to the box of offering in the church vestibule and dropped in two dimes.

"Why," said her father, as he heard the last one jingle in, "I thought you gave one-tenth to the Lord?"

"I said one-tenth belongs to him, and I can't give him what is his own. So, if I give him anything, I have to give him what is mine"—Exchange.

### I Can't Draw Glory.

A teacher in Alaska went out one day with one of her pupils to do some sketching. The little girl she took with her was about ten years old and quite skillful with her brush. Men of To-morrow gives the incident.

When the day was nearly over the teacher looked at the sky where the sun was setting.

"Try to make a picture of that sunset," said the teacher to her pupil.

The little girl looked at the beautiful sight in the heavens, and then turned to her teacher and said: "I can't draw glory."

It was a bright answer made by that

little Alaskan child. It is God who has painted the sunset sky, and there is no human skill that can draw the glory which he has created.—Selected.

### Somebody.

There was somebody who said unkind words which hurt somebody else. Was it you?

There was somebody who was selfish and thoughtless in her home. Was it you?

There was somebody who disobeyed mamma and made her a great deal of trouble and sorrow. Was it you?

There was somebody that was often late at school. Was it you?

There was somebody that spoke unkindly of somebody else. Was it you?

There was somebody who found nothing but fault with everything in the belongings of her friend. Was it you?

There was somebody who borrowed a book and kept it for months. Was it you?

There was somebody who never stopped to think who was hurt by the sarcastic word. Was it you?

There was somebody who, day in and day out, never did anything to make anybody else happy. Was it you?—Christian Work.

### The Home School.

And now there are mothers—good, well-meaning mothers—throughout this land of ours who are saying: "Well, I'm glad school's begun again and taken the children off my mind."

As if the children were not in school all the time, never so much in school as when they're with their parents, drinking in with all their eyes and ears manners, morals, modes of thought, mental attitude toward everything in life. As if what the children learned at home, upon how receptive their minds had been made there. As if parents could expect educated children without themselves going into their children's lessons, interesting themselves and awakening and quickening interest.

No parent can wisely trust any part of the training of the child wholly or even principally to nurses and teachers.—Saturday Evening Post.

### "Can't."

Who is Mr. Can't anyway? "How are you today Brother?—glad to see you, are your folks all well?" "Yes, all up but Sally and the youngster."

Well, Brother, did you read that good peace in last week's Baptist? "No, I can't take it," well why not? "Well, I just can't."

To my certain knowledge this good fellow has spent over five dollars in the last eight months for whisky. No wonder "I can't."

May the day soon come when every Baptist home in our good old State will have our grand paper—THE BAPTIST. I can't do without it.

God bless THE BAPTIST, it gets better all the time.

W. E. FARR.

### Report of Eld. W. T. Stegall,

Missionary and Colporteur of North Miss. for Quarter Ending Sept. 30, 1904.

Days of actual service.....	118
Number of miles traveled.....	1,319
Number of regular stations.....	2
Number of sermons preached.....	72
Church prayer meetings attended..	40
Visits made, number of families.....	452
Baptized where I labored.....	13
Number of pages tracts distributed	1,232
Bibles and Testaments distributed.	197
Value of same.....	\$96 20

My work for the most part has been in more or less destitute places where a great deal of so-called preaching, purporting to be the gospel, has so blinded the people that the unconverted, it seems has been hard to reach, hence I cannot report many converts as a visible result of my work. I am sure however, that I have preached the gospel of Christ and hope and believe that seed has been sown that will yet bring forth fruit unto God.

W. T. STEGALL.

Chiwapa, Miss.

### "A Friend in Need is a Friend Indeed."

Argument is not necessary to prove the truth of this proverb. Men of money and reputation have friends. But the true friend is one who lends a helping hand in the hour of need. Titles and money do not move his heart to deeds of kindness. Many are the struggles of men who are "strangers to fortune and fame." "Many a flower is born to blush unseen, And waste its fragrance on the desert air." Yet, "Words fitly spoken are like apples of gold in pictures of silver." Acts in season are the same. But not to write an essay, let me have a few words with good Christian men and women of Mississippi. Without fortune, home or imposing title, I ask the kind aid of every lover of the Lord Jesus in helping to secure subscriptions for my book: "God and Man: or From Creation to Consummation." In its preparation much of the best thought of my life has been given. Should the book fail to give satisfaction, myself and children would be hurt a hundred fold more than the one who invested just \$1.00. Will not brethren and sisters of this noble state soon send me enough names to publish the book. When enough names are entered, collections will be called for and book printed. Cannot one hundred be found, who will secure ten names each? Please, you who read this, show to others and talk up a club. If you have failed to see advertisement in THE BAPTIST, drop me a card and I will send you a circular of book, and also circular of testimony of good men that you cannot doubt. If you wish to get acquainted with me, send 12 cents in stamps and receive by mail "A light from the East."

Fraternally and truly,

A. P. COPELAND.

Alligator, Miss.

## Sunday School Lesson.

BY R. A. KIMBROUGH.

November 6, 1904.

Joash, The Boy King.

2d Kings 11:1-16.

Motto Text:—"When the righteous are in authority the people rejoice." Prov. 29:2. Read all the verse.

Time:—878 B. C. (Usher's date.) 836 B. C. (New date.)

Place:—Jerusalem.

The recent lessons have pertained to the northern kingdom, or Israel. We now begin the study of a series of lessons about Judah, the southern kingdom. Jerusalem was the capital of the southern kingdom. For several years wickedness and idolatry had been at their height in both kingdoms. Ahab, Ahaziah, and Jehoram had submitted to idol worship in the northern kingdom. Jezebel, the heathen wife and mother, dominated all these. Jehosaphat, King of Judeah, was a good man and a splendid ruler, but his great blunder was in marrying his son Jehoram to Athaliah, the daughter of Ahab and Jezebel. Athaliah was like her mother, very wicked, courageous, unscrupulous, and an ardent worshiper of Baal. Under her direction, a temple was built for this worship in Jerusalem. Ahaziah, son of Jehoram and Athaliah, reigned one year in Judeah and was killed by Jehu at the time Jehoram, his uncle and Jezebel, his grandmother were killed by Jehu. This wholesale slaughter of kings and princes, Baal worshipers, and Jezebel, must have stimulated Athaliah to her wrecklessness. Jehu put an end to Ahab's house. Now Athaliah will try to put an end to David's house. To get vengeance for the murder of her mother, brother, son, and others at the hands of Jehu, and to get upon the throne of Judah, she at once had, as she thought, all the seed royal put to death. This list included her own grand-sons. The heartless woman pitied not her own. She seized the throne of Judah, and for the first time a woman was ruler and she a heathen. True worship was at a low ebb in Jerusalem. But God had promised that the line of David should not cease—hence the facts of our present lesson.

### NOTES ON THE TEXT.

1. How Joash was Preserved. 1-3. Verse 1 tells of Athaliah's movement after the death of her son Ahaziah, king of Judah. She did this wicked act through vengeance, to gain the throne, and to destroy true worship. What Jezebel was to Israel, Athaliah was to Judah. Murdering the heirs to the throne was to her an easy way of security. But Jehosheba, sister of King Ahaziah, and wife of Jehoiada, the high priest, rescued an infant boy from the slaughter. Jehosheba was a daughter of Jehoram, but by another woman than Athaliah. So she was a sister of Ahaziah and an aunt of the rescued child Joash. Jehoiada the high priest co-operated with

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his wife in caring for the child. The nurse of the child was taken away with the little babe and hidden in a bed chamber, probably a storage room in connection with the temple. He was hidden in the house of Jehoiada for six years. It was not much trouble to keep him hidden from Athaliah there, for God's house was of no concern to her. The priest's residence was probably in some of the rooms adjacent to the temple—making it easy to hide and care for Joash there. Athaliah reigned six years.

2. How Joash was made king. 4-16. Jehoiada the high priest was an excellent character. He had watched Judah's spiritual interests for years. During the years of Joash's hiding he was doubtless awaiting ripeness of the time to bring the boy king out and crown him king of Judah. After six years the time came. Joash was then seven years old. Athaliah, his grandmother did not know he was in existence. In her seventh year's reign Jehoiada called five of the chief officers (see 2 Chron. 23:1) to him and made a covenant with them and put them on oath to keep the secret and co-operate with him. Then he showed them the heir to the throne, the king's son, Joash. It seems that a Sabbath day was set for bringing him forth and crowning him. The act was one of great risk, so a well arranged plan for defense was made and carried out. Verses 5 to 11 give this plan: The guards that were to come on duty on Sabbath were divided into three squads, one for the king's house, one for the gate (probably north gate,) and one before the southern gate. Then the guard that was due to go off duty was to divide into two companies, and surround the little king and to stay any one coming within the ranks thus formed about Joash. At the appointed time this plan was carried out, and Jehoiada brought out from King David's armory spears and shields and gave them to those who were to be around Joash. Then Jehoiada the high priest brought out the boy and put the crown upon his head and put the testimony in his hands. (That is a copy of the law of God,) and anointed him king. Then they clapped their hands and shouted, "God save the King." Athaliah was ignorant of this until she heard the noise. This aroused her suspicion and she went at

once into the house of the Lord to investigate. And she looked upon the scene and behold there stood a young king crowned in the proper manner and the officers and priests and all rejoicing over the new ruler. And all the people of the land were rejoicing and blowing trumpets. A regular celebration. They were tired of the reign of this wicked queen. Their mourning had turned to rejoicing. Athaliah made an effort to gain a following by showing anger and crying "treason, treason." But none took her part. All was over with her. Jehoiada commanded the captains, saying, "Have her forth between the ranks; and him that followeth her, slay with the sword." He would not allow her to be slain in the temple. They formed rank so she could pass out and let her go by way of the horses entry to the king's houses and then she was killed. So came her just recompense. She reaped what she had sown. Her sin had found her out. Her ambition led her through great crimes on to her own destruction. God's promise is kept to David and one of his descendants is upon the throne. The righteous are in authority again. Under Joash and Jehoiada the people rejoice. Jehosheba was well paid for the dangerous adventure. She saved the day for Judah.

### The True Real Presence.

When Christ, at the supreme reunion, wished to put a little light into the hearts of his disciples, he taught them an act, and said to them, "Do this in remembrance of Me." He knew well that when He was departed this act and the words that accompanied it would be a sure means of evoking His figure in their sad meetings. And the provision was realized. Each time, in their immense sorrow, that they assembled to break bread in memory of Him, they felt Him to be in their midst.—Charles Wagner

Rev. J. R. Edwards, president of Mt. Lebanon College, La., an ex-Mississippian and graduate from our College on Lord's day Oct. 23 buried his wife at Antioch in Warren County. She had been long and sadly afflicted. His many friends in this State who suffered with him in the long night of his trial will also sympathize with him in this sore bereavement.



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H. F. SPROLES, ASSOCIATE EDITOR.

When your time is out, if you do not wish paper continued, drop us a card. It is expected that all arrearages will be paid up before ordering paper stopped.

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## A Plea for the Negro.

(W. E. Mollison.)

To the Editor of THE BAPTIST:

You have done me the most unusual honor of asking me to write from a black man's standpoint of some of the things he thinks and feels. If I had been one of the cloth the honor would have been great, but to have deputed a layman to write on this subject is a distinction as well as an honor.

The black man has for all the period of his religious life in America, seen everything through the white man's eyes. His knowledge of Sinai and the Mount of Olives, have been told him by white men, and the pictures of bliss in the hereafter and lurid flames which are held up to terrify him, have been held by white hands. He knows no religion except what the white man has taught him. He has been told of the relation of religion to morality by white men, and if he has discovered that there is only a slight connection between religion and morality, he will blame it upon the white man.

The black man is an intense believer in the Christian religion. He of course has his limited idea of the great principles which underlie all religions, but in his way he is as clay in the hands of the potter before him who preaches the gospel of Christ. His religion is at times grotesque and even fantastical, and he credits Providence with some things that would make the sober sided smile, but that he is in earnest about it all no one can seriously doubt. He sees the hand of Providence in all the smallest movements of persons and things around him; he calls upon Deity to punish his enemies and to assist and exalt his friends, with a confidence which commands sympathy if not respect. The black man's faith that all things are for the best and that "God moves in a mysterious way" ought to commend him to the religious peo-

ple of the word. In all his trials and tribulations, and they are many, he still comforts himself with the assurance that it is all for the best. Perfectly resigned he still repeats: "Though he slay me, yet will I trust him."

And now you wish to know what he wants his white brother in Christ to do for him. The more thoughtful of his race fully comprehend the fact, that the less responsible give many excuses for many of the outrages inflicted upon him, and upon the communities in which they occur. No white man deprecates more the acts which give excuse for these outrages than do the best thinking colored men. But the thing which is desired by all, is the reaching of the white men who lead by the means and instrumentality of religion which the black man believes is sufficient for the salvation of all. Many thoughtful colored men believe that the civilization of the lower orders of the black men of this country will not avail to prevent these outrages unless the white men, who are so swift to believe in the guilt of their fellows shall also be raised into a calmer view of things around them. The black man reads with shame that a majority of this mob or that was composed of the best people, or the leading church members of the community. They almost despair when they read that from the sacred rostrum lawlessness is encouraged and the word of condemnation for certain sins is wholly wanting. It is of course not my purpose to enter into the discussion of the race question, nor of the question of the "one crime for which lynching is not condemned." The black man understands all these things. What he has become anxious about is the growing disposition of certain communities to take offense because of his thrift, and deny him the right to the possession of property and its reasonable enjoyment. The black man hears with alarm, that because his unfortunate bretheren have a horse and buggy, or because they have a few acres of land of their own that they have excited the enmity of their white neighbors. This is a condition that may well excite them. The white philosophers and thinkers have told the black man that the ownership of property and the acquiring of education would make him more acceptable as a part of the body politic. When he discovers that there is nothing but trials and worries for him when he gets these things, he may well tremble for the future.

The law is what white public sentiment is. Upon that white public sentiment he must rely for his safety. The church is the most potent of the agencies to create that sentiment.

Baptist churches have a closer and larger touch with him than any other.

Baptists must see to it that this healthy sentiment is created. If they shall fail, the black man is indeed in a helpless and hopeless condition.

## Consubstantiation.

The Roman Catholic holds to Transubstantiation, a continually repeated miracle by virtue of which the body and blood of

Christ take the place of the bread and wine after every consecration by the priest. Martin Luther substituted for this doctrine that of Consubstantiation, a universal miracle, wrought once for all, that of the ubiquity and omnipresence of the body of Jesus Christ. He said, according to D'Aubigne, that "Christ is present in the bread and wine, because he is present everywhere, and above all, wherever he wills to be." Just "as iron and fire, which are nevertheless two distinct substances, are confounded together in a heated mass of iron so that in each of its parts there is at once iron and fire; in like manner, and with much greater reason, the glorified body of Christ is found in all parts of the bread." How unlike all this is our Lord's teaching. "This is my body." This represents, symbolizes, my body. "This do"—eat bread and drink wine—and do it in "remembrance of me." Could he say in plainer terms that the supper is a memorial feast, and not a fountain or channel of saving and sanctifying grace?

## What the Observer Saw.

O-missionary, missionary, and anti-missionary Baptists in missionary Baptist churches.

A brother who was always at variance with his brethren in the church.

A brother in the church, or on it, who became easily offended when he could not have his own way about affairs.

Parents who habitually absent themselves from the regular services of the church, and then wonder that their children are indifferent in the matter of church and Sunday school attendance.

A church boss, deacon or well-to-do member, who arrogantly presumed to usurp the rightful functions and authority of his pastor's office, and assumed a kind of dictatorship over him.

An earnest brother who would pray "Thy kingdom come; thy will be done on earth as it is in heaven," and yet would do nothing for the extension of Christ's kingdom upon this earth.

A deacon who sought to be master rather than servant (diakonos) in his church, who desired to rule rather than assist his pastor in administering the affairs and conducting the work of the church.

A brother who was regularly taking his favorite political paper, his county paper, his "Farm and Stock Journal," and several weekly or monthly publications, and yet was too poor to take his church paper.

What many of our country churches need, and perhaps some of our town-people as well, is information and opportunity. If the pastors would tell them, not once but often, of their obligation to do the Master's will in carrying or sending the Gospel "into all the world, and to every creature," based on their own free salvation, make them acquainted with the wide fields of destitution and spiritual desolation, and give them the opportunity to cast their gifts into the Lord's treasury by regular contributions, great things in time would come to pass.

## MISCELLANEA.

The Texas Baptist Convention meets in Waco, November 10.

Better a dry sermon than one that evaporates before it can be applied.—Ram's Horn.

The 40,000 Baptists of Kansas gave in 1904 \$4,296.22 to State missions.

Tennessee Baptists have set themselves to increase their contributions to missions 50 per cent. in 1905.

One day at the St. Louis Fair was called Helen Keller Day. She saw more than many who have seeing eyes.

In a revival in Booneville, Mo., the jailer and all his family (5) were baptized together. They were all believers.—Western Recorder.

The last words of Walter Scott: "Be good, my dears; nothing can console you, when lying like me on a bed of death, but being good. God bless you all."

The students in our colleges at Clinton have varied religious opportunities. On different evenings, Prof. Aven conducts the Christian Culture Course of the B. Y. P. U. and Brother Godbolt that of the Missionary Conquest.

The Baptists of Tennessee, during their last conventional year, contributed \$57,962.80 to missionary and benevolent objects, an increase of 24 per cent. over the gifts of last year. The colportage sales amounted to \$4,236.86.

Dr. T. J. Deupree, who has been professor of natural sciences in the Southwestern Baptist University at Jackson, Tenn., for twenty-five years, has resigned that chair and will go to Memphis. What will a Deupree do out of the professor's chair?

John Clark, a missionary student at our college, supplied for Pastor McComb at Gloster October 23, to the mutual pleasure and profit of preacher and people. It is a blessing to any preacher to visit that noble church. This knowledge is from experience.

W. S. Rainsford: Many churches seem to think any sort of young man or woman can teach in a Sunday school, but that is not so. These children are accustomed to first-rate teaching during the week, and they are not going to put up with slovenly teaching Sunday.

Mr. Bok says "a man may worship in a field or a forest." He was defending Sabbath recreations, which to many people are desecrations. Yes, the groves were God's first temples; but those who worshipped in them entered them for that purpose, and not for hunting and fishing.

W. S. Rainsford: I think theological students average much better to-day than they did twenty years ago; the standard is unquestionably higher. If we could only convince men that when they put on the garb of a clergyman they do not diminish the man under the coat, the average would be still higher.

The Baptist Church in Magnolia, in re-electing Rev. J. E. Thigpen to the pastorate, made the call indefinite as to duration and for all his time. This is the fifth year of his pleasant and successful pastorate. During the past year the church gave \$1,320 to missionary and benevolent objects, paid the home expenses, and added twenty-five to its membership.

Miss Florence Elwood, the accomplished daughter of Mr. and Mrs. Jeff. Burnett, of Vicksburg, was married in the Baptist Church of that city at high noon on Wednesday, October 26, to Henry Savage, M.D., of Alabama. The pastor will lose one of his best helpers, but she will carry sunshine, enlightening and purifying, into some other church and into the doctor's home.

Archbishop Elder, of Cincinnati, refuses absolution to parents who presume to exercise their inalienable right as American citizens to send their children to the public schools. In doing so he is acting within his authority as a magistrate of his church, but it is a piece of arbitrary and intolerable ecclesiastical tyranny, of which an American minister of any denomination should be ashamed.—Examiner.

German Baptists have in the United States, principally in the Northwest, 266 churches, with property valued at \$1,511,085.09, and 24,862 teachers and pupils in Sunday schools. In 1904 they gave to local and home and foreign purposes \$325,185.54, an increase of \$13.24 per member. During the past three years they have had ninety-five missionaries constantly at work in twenty-one States and five foreign provinces.

It is the duty of the members of a church to draw people to the sanctuary. During a political campaign it is the custom of every active partisan to urge his neighbors to come and hear the orators and advocates of his party. Shall Christ's followers be less anxious to have their neighbors converted to the truth and by the truth? I am confident that if church members were more anxious to invite outsiders to God's house, thousands who are now outside of the sanctuary would be brought in and also brought to the Savior.—Dr. Cuyler.

Saron Church, in Holmes county, built and furnished a new and beautiful meeting house during the year, has recalled for the sixteenth time Rev. J. T. Ellis to the pastorate, and given him a 20 per cent. increase on salary. The elect women and the Young People's League rendered effi-

cient help. What this country church called small and poor, has done, almost any church can do. O ye deacons of Christ's kingdom, see that your pastor has adequate support, and thus be better "fellow-helpers to the truth."

A warm hearted, zealous, industrious pastor, who carefully prepares practical and helpful sermons, and who maintains thorough pastoral visitations, is likely to have his church well filled on the Sabbath. He works seven days in the week. I emphasize the word "pastoral." It is a minister's business to get people to hear his Gospel messages, as much as to prepare the messages themselves. Therefore he ought to cultivate the kindest relations during the week with everybody he meets. He ought to take an earnest interest in every one. Much of a successful minister's power is heart power. A pastor can do but little good to those who don't like him, and none at all to those who will not come to hear him.—Dr. Cuyler.

Dr. J. W. Primrose, long-time pastor of Presbyterian Church in Greenville, has gone to Texarkana. He is an elegant Christian gentleman, a wise pastor, and instructive preacher. All the people in Greenville will miss him. The congregation has recently built a beautiful house of worship. Is it true also of the staid Presbyterians that when a new house comes in the old pastor goes out? If so, ought it to be so? If so, why? Is it because he has physically and mentally worn himself out in the enterprise? Is it due to the seemingly unavoidable friction excited? Or has he created expectations which he feels himself incapable of meeting? Why should any pastor move on the completion of a new meeting house? Brother pastor, you "have need of patience."

We recently saw a card advertising a tract by a man claiming to be a minister of the Gospel (a circuit rider), in which he asserts that immersion for baptism is "a wart on the nose of christendom." He meant an ugly deformity, a blemish. It is a mark, known and read of all scholarly and candid men, which calls attention to and distinguishes the fundamental doctrines of the Gospel. Jesus said it was "becoming" in him, and not a stain and blemish. The Holy Spirit said through Paul the Gospel is "that Christ died for our sins according to the Scriptures, and that he was buried, and that he rose again the third day according to the Scriptures"; and became baptism is a symbol of these great facts, he also said that "so many of us as were baptized into Jesus Christ were baptized into his death. Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." The author of this tract certainly has forgotten that John Wesley, the founder of the system which he supports, in his notes on Rom. 6:3 says: "We are buried with him, alluding to the ancient manner of baptizing by immersion."



## Beams From Other Lamps.

## Love and Selfishness.

There is nothing in the world so despicable as selfishness, and nothing so ennobling and soul-enriching as the love that encompasses all mankind and reaches up to God. The man who has the love of Christ within him weeps over the sins and follies of poor humanity, but he can never despair of those for whom Christ died, or despise them because of their weakness and slowness of understanding.—The Examiner.

## Watch for Mercies.

Be on the lookout for mercies. The more we look for them the more of them we will see. Blessings brighten when we count them. Out of the determination of the heart the eyes see. If you want to be gloomy, there's enough to keep you glum; if you want to be glad, there's gleam enough to keep you glad. Say, "Bless the Lord, O my soul, and forget not all his benefits." Better lose count in enumerating your blessings than lose your blessings in telling over your troubles. "Be thankful unto him, and bless his name."—Maltbie D. Babcock, D. D.

## Do Not Fall Back.

A retreat is sure to render future advancement doubly hard. A Christian who forsakes principle for popularity and profit will find it not an easy matter to get back again. We lack courage when we try a second time the heights we once scaled only to slip back. The backslider soon discovers that with every defection, backward movement becomes more swift and advancement more difficult. "I have tried before, but failed," is the dispirited answer of the one who has not been true to his convictions. Retreat is at best expensive. If your ideal is a religious one, why not hold fast to it? It will cost more than you will be able to pay when you try to come back to it after once having forsaken it.—Christian Standard.

## God's Gentleness.

There is a text in the Psalms which uses the strange expression of "the gentleness" of God. We wonder sometimes when God is so great, so terrible in majesty, that He uses so little violence with us, who are so small. But it is not His way. His way is to be gentle. He seldom drives but draws. He seldom compels, but leads. He remembers we are dust.

We think it might be quicker work if God threatened and compelled us to do right. But God does not want quick work, but good work. God does not want slave work, but free work. So God is gentle with us all—moulding us and winning us many a time with no more than a silent look. Course treatment never wins souls. So God did not drive the chariot of His omnipotence up to Peter and command him to repent. God did not threaten him with the thunderbolts of punishment. That one look laid a spell upon his soul

which was more than voice or language through all his after life.—Henry Drummond.

## Making A Religion.

A story is told of Lapaux, a member of the French Directory, that with much thought and study he had invented a new religion, to be called "Theophilanthropy," a kind of organized Rousseauism, and that being disappointed in its not being readily approved and adopted, he complained to Talleyrand of the difficulty found in introducing it.

"I am not surprised," said Talleyrand, "at the difficulty you find in your effort. It is no easy matter to introduce a new religion. But there is one thing I would advise you to do, and then perhaps you might succeed."

"What is it? What is it?" asked the other with eagerness.

"It is this," said Talleyrand; "go and be crucified, then be buried; then rise again on the third day, and then go on working miracles, raising the dead, and healing all manner of diseases, and casting out devils, and then it is possible that you might accomplish your end."

And the philosopher, crestfallen and confounded, went away silent.—Ex.

## Sunshine Farther On.

The mountain's base is wrapped in gray  
And chill and cheerless is the way  
As slow I tread the shadowed trail  
That stretches upward still and pale.  
But as I rise I see it glow  
With what seemed cloud and mist below;  
And soon I stand amid the dawn  
Of warmth and sunshine—farther on.

O, soul, that beats the shadowed air  
About the base of summits fair,  
Be brave and patient. Mists obscure  
The lower way, but hold secure  
The higher path. For thou must rise  
On toiling wings to clearer skies.  
And though the way seems dull and gray,  
It lightens toward the summit day.  
Thou, too, shalt stand amid the dawn  
That flows in sunshine—farther on.

—YOUTH'S COMPANION.

## Preaching to Children.

May I, an old woman, give a few of my ideas about reaching children through preaching; to our dear paper. Now to get them to go to church has burdened my heart for some time. Some plan, better than we have, must be adopted before our church houses will be filled with children during service, or as near filled as the community can fill them. I see very few children attending the 11 o'clock services. Why is it?

Carthage has fifty or sixty from 8 to 18 years of age, perhaps more. They can attend church if they will, yet a very few go.

My experience with children is, they are eager to go to a place that is made personally attractive to them. Why can't the church be made that place—how can Christians make it so?

I taught several years and always had a full school. If a child came one week I was

almost sure of it the balance of the time if the child was consulted. Why? Because I kept the idea prevalent that this is your school and it depends on you personally for progress and development. If you lose one day something will be lost out of your life forever.

Personality is a leading principal with every human being. I believe if a minister who expects to preach a series of sermons at a place will announce that a certain day in the first part of the meeting, he will preach one sermon to the children and have a committee to see each child and tell them the good news, that this sermon will be to you, then afterwards make it a point to call their personal attention to some part of each sermon, according to age and mind development we would have more children and young people at church.

I remember once when I was a child, my mother and a neighbor were discussing some question while I was playing near them. I never heard one word they said as my attention was not called to the conversation, but after the friend left my mother said, Carolyn, you must remember what the lady said and never fall into that error. I told her that I was not listening and supposed the conversation was nothing to me, therefore, knew nothing of what was said. I think that is the experience of a great many little ones. Their individuality has not been appealed to in such impressive terms as to let the children feel "I am speaking to you, you personally." If children attend Sunday-school they leave as soon as that closes—seldom stay to hear the sermon—then, as they grow older the Sunday-school loses its attractions. The habit of not attending service is formed, so they drift away from Christian influence as they go out from home into new fields and find companions of fellow feeling.

The devil has personal attractions which appeal to the child's individuality—has his teachers on every hill and plain, on land and sea, always wary, never losing sight of personality.

I wish Christians, as God's children and workers, knew some way to get more young people to hear preaching.

Perhaps if pastors would preach personally to children occasionally it would teach them to love church going—perhaps some do, and can give their experience as to results. Such sermons will be interesting to grown up children, however old, as Christians are all babes in Christ.

I wish the prevailing feeling that Sunday school is for children and preaching for grown up people could be mildly eradicated from our minds. I can't think of any more effectual way to do that than for ministers to appeal to children in a special sermon at the beginning of a protracted meeting.

MRS. G. D. EADS.

We call the attention of our readers to the guarantee contract of Harris' Business College, published in this issue. It is a very strong contract, and no young person who has the elements of success and wants to take a business course should hesitate to matriculate with them under this sort of contract. If you are interested it will pay you to read it.

## WOMAN'S WORK.

Mrs. JULIA T. JOHNSON, Editor.

P. O. Clinton, Miss.

[Direct all communications for this department to Clinton, Miss.]

## Woman's Central Committee:

Mrs. E. G. Hackett, President,  
Meridian; Mrs. W. R. Woods,  
Secretary, Meridian.

## Program—November, 1904.

Programs are suggestive. The introduction of other features, selection of additional hymns, subjects of prayer, etc., are left with the society.

## Subject: Work of Woman's Missionary Union.

Seed Thought: "In His service, as we are growing stronger.

The calls to grand achievement still increase."

1. Prayer: That the Holy Spirit may take possession of every heart.

2. Scripture Reading: John 15. Remarks by leader upon fruit-bearing. Fruit of the lips, of the life and the "fruits of the spirit," are all sources of blessings to others.

3. A basket of beautiful fruit. Members in turn to give some one fact observed, experienced, read or heard regarding noble work in any direction by women.

4. Notes of joy regarding W. M. U. Work: Selected from annual report, corresponding secretary, W. M. U.

5. Leaflet: "Woman's M. U. an educating influence in missions," by Mrs. J. S. Dill.

6. Queries for quiet moments: Am I proving my life by my fruit? Am I doing my part in laying the cause of missions on young hearts?

7. A helpful thought for humble workers: Each part of a beautiful mosaic may be a little worthless piece of glass, marble or shell, but each in its place constitutes a masterpiece of art. So with our insignificant lives in the hands of the great Artist, and how precious the thought of being used by him in the perfection of his wonderful plan for the world's redemption.

8. For special emphasis: Leaflet "Wanted—without delay."

9. Discussion: What part can this society have in the Tichenor Memorial? Business, collection, etc.

10. Prayer: Thanksgiving for the privilege of service; petition for various lines of W. M. U. work, especially mentioning "The Tichenor Memorial."

A paper read at the Woman's meeting held during the last session of Childsday Association at Waynesboro, Va. (Mrs.) Georgia D. Phillips, Shubeta, Vice President of Woman's Work of the Association.

"The harvest truly is great but the laborers are few."

When our Savior spoke these memorable words to His disciples, He knew how far the great harvest field extended. How full of pity must His great loving heart have been as He looked abroad upon the field as it appeared, and then down the vista of future ages, and realized as He only could its magnitude and the scarcity of the laborers!

For nineteen hundred years the laborers have been casting in their sickles and reaping the golden grain for the heavenly garner, but still that saying of Christ is as true today as it has ever been. Listen to this extract from the last report on foreign missions: "The opportunities for world-wide evangelization were never better than at the present day. The world is open. The facilities are good for going everywhere. All countries have been drawn close together. Rapid transit and means of communication have made all nations near neighbors. The great question today is, whether the nations in darkness will receive the gospel, whether Christian nations will give it to them."

"The fields are white to harvest." No more weary waiting as Carey and Judson and others of the early missionaries had to do, until those who were "holding the ropes" at home became discouraged and were ready to give up in despair. The prospect today are, as Judson expressed it, "as bright as the promise of God." Look at China, that country that is so full of people that the land cannot hold them all, but many must live in boats on the water. Think of the millions of that land who are going down annually to Christian graves. How eagerly many of them accept the gospel when presented! But look! scattered only here and there, like oases in the desert, are the mission stations.

O, the laborers are so few and the facilities for reaching the people so meager! One missionary writes: "Besides its being an injustice to the missionary it is a hurt to the cause. Another may take the missionary's place, but no one can bring back the opportunities that are gone, or re-

SICK HEADACHE  
For Twenty Years.  
CURED BY PANOL.

Mrs. E. Hutchinson, Ott's Mill, La., says: "Forty-two years I was a sufferer with sick headache. Was confined to my bed three or four days every month. I could get nothing to relieve me until two years ago, when I commenced using Panol. I have never had one of those spells since. If I feel any of the old symptoms at any time, I take Panol two or three days and am all right. It has given me health and strength that I did not expect to have any more. It is certainly a great blessing to suffering women—pleasant to take and sure to cure."

For tired and run down women, for impaired digestion in both sexes, of all ages and at all times, and for disordered conditions of the nervous system,

## PANOL

is easily without a rival or a peer. Pleasant to take as lemonade, harmless always, cures when all else fails.

50c. Six for \$2.50.

Sold by Druggists and Dealers in medicines.

Royaline Medicine Co., Ltd.,  
New Orleans, La.

call the dead that passed on during the period of working at such disadvantages as did not permit them to be reached." From Brazil comes the glorious news of victory. A thousand baptized on that papal field last year. But with the shout of victory comes the cry for more laborers. One of her missionaries says: "In regard to the work of this mission I feel like a man being drowned. The work is so great and I can only be in one place at a time. Another writes that the territory assigned him and his wife is about five hundred miles wide by fifteen hundred miles deep, and that it takes a year to get around to the different preaching places.

And so, from every field comes the urgent, I might say, pitiable appeal for more laborers. A young missionary in China says: "We do need more workers so much and just must have them. If the people in the home land could one day see the heathenism and idolatry that we are constantly thrown with, more would be willing to give their time and labor here in China."

After this compassionate outburst of His heart about the bountiful harvest and the scarcity of reapers, Jesus said: "Pray ye, therefore the Lord of the harvest that He would send forth laborers into His harvest." Do we pray for missions? Here is the command. But so many people act like the little girl who prayed that she might know her lessons but made no effort to prepare them, and consequently failed.

## TO THE SISTERS OF YAZOO ASSOCIATION.

DEAR SISTERS:—I feel that I owe you an explanation of why the ladies did not hold a meeting during recent session of the association. I was just up from an attack of slow fever at the time.

Have just learned that I am still your vice-president. Will try with the help of my Master to make you a better one than in the past. I had planned things to be done at the association for your good, and for the advance of the Master's kingdom in our midst. Will try and do some by writing; I hope that when you hear from me in the near future that you will respond as our Master would like for you to do. I regret very much that you did not have a meeting at the association, but these things are not in our hands. He does things that we cannot understand why they should be.

My sisters I ask your prayers, that I may be able to serve your better.

Your sister in Christ,  
MISS BELL STIGLER.

If you have any trouble with lamps—any trouble whatever—send for my Index.

I know of no lamp-disease that it does not cure immediately.

Costs nothing.

MACBETH, Pittsburgh.

\$100 Reward, \$100.

The readers of this paper will be pleased to learn that there is at least one dreadful disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials.

Address, F. J. CLEMENT & Co., Toledo, O.  
Solely sold by druggists, 75c.  
Halls Family Pills are the best.

GINSENG \$25,000.00 made from half acre. Easily grown in garden or farm. Roots and seeds for sale. Send 4c for postage and get booklet EH, telling all about it. McDOWELL GINSENG GARDEN, Joplin, Mo.



## B. Y. P. U.

Reduced rates to Columbus. Pay full fare going. Get certificate from your agent. Get it signed at Columbus. Pay one-third returning.

The crying need: Trained Christians to do their best for God. The B. Y. P. U. trains.

Service: The ideal man is not the master but the "doer of his duty to his fellows"—in the noblest sense of the word,—servant.

Pastor Yarborough says that, except one or two deacons, he depends for the success of his prayer meeting, upon his B. Y. P. U. They are the "well instructed ones."

Would you come to Columbus, Nov. 15, 16, 17, if you knew you would find in the Convention, less of generalities in the speaking line, and a good share of practical demonstration work? Well, actual lessons in the Christian Culture Courses will be taught. Junior B. Y. P. U. classes will be taught. Conferences and discussions of problems will help you get at your trouble.

For some years, especially since the beginning of the Seminary Lecture Course on Sunday school work, many denominational schools have included in their curriculum a course in Sunday-school Methods.

The La Grange, Mo., College has made the Sacred Literature Course of the B. Y. P. U. a part of its course in Religious Instruction.

"Service" is being complimented by our Religious press. You cannot have a B. Y. P. U. without it. You may try to have a Young Peoples' prayer meeting (which is a splendid thing to have) but it will not be a B. Y. P. U. without the Christian Culture Courses as its work.

A Problem: How to get the members of our Union to subscribe for "Service."

A Plan: "Service" costs. The price per single copy, \$1; in clubs of 10, 80c. Let the president of the Union be the subscription agent and canvass the membership. Order sample copies. Let all see them and urge each to subscribe. Those most inter-

terested will take it. They form the working membership of the Union.

Or—Let the Union give the magazine to each member as a membership privilege, each member agreeing to pay dues, each month 10 cents. This will amount to \$1.20 a year if all is collected; if not, the magazine costs 80 cents. Leaving a margin of 40 cents to offset non-payments. If there is a balance in the treasury, the Union votes it to various Mission objects.

The full text of the lessons in the Sacred Literature Course, and the Conquest Missionary Course can be had in pamphlet form for 25cents each.

Many leaders and students will be glad to get them altogether, for convenience sake.

This is a glorious work in which we are engaged. What are you doing to help it along? Are you praying for it? Are you working for it? Are you giving of your means toward the support of the State Organization? Did your church or Union make a subscription at Meridian? Has it been paid? If not, won't you see that a collection is taken at once, and the amount forwarded to the treasurer, Bro. W. M. Burr, Greenwood? Don't delay, all subscriptions are due now. Your help is needed. Will you help?

If you really want a B. Y. P. U. in your church—a helpful B. Y. P. U., one of the kind that will live and be a power in your work—If you are having trouble in maintaining just this sort of a B. Y. P. U., attend the Columbus Convention, Nov. 15th-17th. The program was gotten up especially for your benefit.

An extract is given below from the program of the Columbus Convention. See if there is anything in it that meets your need, or will help you in your work:

Sacred Literature Conference—Rev. H. A. Smoot, Okolona, presiding.

Introductory Words, by the Chairman.

Methods by which Interest in the Sacred Literature Course may be enlisted and sustained—By H. L. Watts, Winona.

Some qualifications necessary to Efficient Leadership of the Sacred Literature Course—Prof. A. J. Aven, Clinton.

The Winona Sacred Literature Class Taught. Teacher—V. D. Rowe, Winona.

## Deaths.

[Death notices of 100 words and marriage notices of 25 are printed free; all over, cost one cent per word, which must accompany copy of notice.]

## Mrs. Ina Rogers Burns.

How sad to part from those we love so dearly as we did Sister Burns. A devoted Christian, whose strong faith in God and reliance in his promises was a source of joy and strength to her many friends. Her loving devotion was a tower of strength and courage to her fond husband, and her gentle manner and welcome smile the delight of every one who entered their happy home. Her sweet memory will be cherished by husband, father, mother, brothers, sisters, and a great host of friends.

She was taken away just as she was entering a very useful period of life, 27 years and 10 days old. Happily married to Bro. E. E. Burns on Dec. 22, 1903. And while he grieves on account of her death, he realizes that he is stronger and better as a Christian by having been blessed by her love and sweet influence. Yes, we miss her, but her toils and cares are all over. She will never sorrow nor suffer any more. Surely her death was no mistake for God doeth all things well. Our loss is her eternal gain. In July, 1891, she was baptized into the fellowship of Salem Baptist Church by T. E. H. Robinson. Her Christian life proved the sincerity of her profession, bright, hopeful, earnest. The summons came on a beautiful Sabbath day, Oct. 16, 1904. How like her life the day of her death, fair and beautiful. She did not dread death but died in the triumph of faith. Her infant predeceased her only a few days.

"O, not in cruelty, not in wrath, The reaper came that day; 'Twas an angel that visited the green earth, And took these flowers away."

Her pastor, J. W. STEEN.

## Mrs. Rosa Edwards.

Died at Jackson, Friday Oct. 21st, Mrs. Rosa Edwards, aged 53 years. In 1870 she was united in marriage to Rev. J. R. Edwards, who is now the honored president of Mt. Lebanon College, La. They lived together happily for one year in the cottage on the hill. Heaven gave them a sweet little babe and their cup of joy seemed full to overflowing. Then suddenly, without any apparent cause she awoke in a fit of insanity, and during all these years she has scarcely given utterance to an intelligent sentence or had a rational thought. Her husband was forced to carry her to the asylum and there she died. Imagination cannot picture the darkness that has at times enshrouded him, when faith would grow dim and hope be blotted out; but from the depths of despair he would hear the still, small voice saying, "Peace be still. His life has been consecrated to the service of the Master, and in giving comfort to others the blessing has come to his own heart. The wife of his youth was laid to rest beside their little babe in the grave yard at dear old Antioch, and he thinks the mother will clasp her child to her heart and go to meet her Savior in the resurrection morn."

Mrs. E. C. COLLIS.

## A Texas Wonder.

## Hall's Great Discovery.

One small bottle of the Texas Wonder, Hall's Great Discovery, cures all kidney and bladder troubles, removes gravel, cures diabetes, seminal emissions, weak and lame backs, rheumatism and all irregularities of the kidneys and bladder in both men and women, regulates bladder trouble in children. If not sold by your druggist, will be sent by mail on receipt of \$1. One small bottle is two months' treatment and seldom fails to perfect a cure. Dr. E. W. Hall, Sole Manufacturer, P. O. Box 629, St. Louis, Mo. Send for testimonials. Sold by all druggists.

Dothan, Ala., April 24, 1899.

Mr. J. R. Young, Dothan, Ala.—Dear Sir—This is to certify that I received great relief from the bottle of Hall's Great Discovery, which I bought of you. In fact I do not think there is anything to equal it. I was troubled for about two months with lame back and after taking one half bottle I consider myself cured.

Yours truly, J. J. WILLIS.

## Robin Rice.

Robin Rice, age fourteen years, died at the home of his grandfather, Mr. J. L. Mitchell, Arcadia, Miss., Oct. 1, 1904. He was ill only ten days, during which time he suffered intensely. Yet how comforting it is to know the brave little one is at rest now and peacefully awaits the coming of mother and other loved ones. Thus fades the lovely blooming flower, sweet solace of an hour. Sad it is to part with dear ones in the very spring time of life, but our hearts may be comforted when we look forward to that meeting beyond the river.

"There is a world above, Where parting is no more, A long eternity of love, Formed for the good alone, And faith beholds the dying here, Transplanted to that glorious sphere."

A FRIEND.

## Married.

## Lomax-Dubard.

In the M. E. Church, Grenada, Miss., Oct. 19th, 1904, Mr. C. L. Lomax of Greenwood, Miss., and Miss Annie Fay Dubard of Grenada, Miss. Heavens choicest blessings be upon them. Alex A. Lomax, officiated.

## Robertson-Barksdale.

At the home of Dr. and Mrs. Barksdale Hardy, Miss., Oct. 20, 1904, Mr. J. W. Robertson, Hardy, Miss., Oct. 20, 1904, Mr. J. W. Robertson of Holly Springs, Miss., and Miss Lula G. Barksdale. God be with them through life. By the Pastor.

ALEX A. LOMAX.

## Biscoe-Martin.

At the residence of the bride's mother, Lorman, Miss., on Sept. 28, 1904, Mr. Fauntleroy Biscoe of Benoit, Miss., to Miss Laura Martin, the writer officiating. They left immediately for St. Louis, where they will spend two weeks. They will then return to Benoit, their future home.

Miss Laura is a young lady of great beauty and many accomplishments. Mr. Biscoe is a handsome and prosperous planter of the rich Mississippi Delta. A host of friends join in wishing them a long life of happiness and usefulness.

W. E. HATHORN.

Hermanville, Miss.

## Ware-Hutchins.

Dr. D. P. Ware and Miss Myra Hutchins, both of Hebron, Miss., were married at the home of the bride's parents, W. T. and Nellie Hutchins, Oct. 19, 1904, R. Drummond officiating.

## Phares-Spindle.

At 5:30 o'clock on the afternoon of the 18th ult., in the parlor of the Grand Avenue Hotel, Meridian, Miss., Mr. W. W. Phares and Miss Ruby Spindle of Bolmont, Ala., were married in the presence of Meridian friends. The ceremony was performed by Eld. J. R. Parish of Meridian.

## Downing-Stubbs.

On the afternoon of October the 19th, at 4:30 o'clock, Mr. Jas. Charlton Downing and Miss Julia Olivia Stubbs, were united in the holy bonds of wedlock by the pastor R. A. Cochran.

Mr. Downing is one of Utica's most substantial and thorough going business men, and Miss Julia is one of our most estimable young women. We heartily wish for our young friends a prosperous and useful wedded life.

R. A. COCHRAN.

Oct. 21, 1904.

## McClellan-Collum.

On Wednesday night, Oct. 26, 1904, Mr. Samuel McClellan and Miss Emma Collum were happily united in marriage. It was a beautiful home wedding with a number of their friends present. Mr. McClellan is not well known here, but Miss Emma has been our faithful organist for some time. We wish for them a long and happy wedded life.

BRYAN SIMMONS.

Flora, Miss.

## TO THE PUBLIC.

Considering the remarkable success of my Cancer Cure in my own community and the limited area surrounding, where it has been introduced, and my growing confidence in its almost infallibility as an absolute and permanent cure, many considerations, not the least of which is an unselfish desire to place this potent remedy within the reach of the suffering, have induced me to extend its scope of usefulness and make it known to as large a portion of the country as may be. To this end I have formed the Scarborough Cancer Cure Company for the purpose of more systematically and more extensively placing the remedy before those who suffer.

I beg to remind the public that I remain at the head of the company and those who come in business contact with us in the future shall receive the same kindly consideration that others have received at my hands in the past.

Respectfully,

REV. J. A. SCARBOROUGH.

Bogue Chitto, Miss., Nov. 1, 1904.

## For Suffering Women.

Bailey's Black Haw Compound, made by Black Haw Medicine Company, Dayton, Tenn., is widely known as one of the most effective remedies for female troubles now on the market. The manufacturers have such confidence in it that in order to prove its value to the readers of this paper they are offering to send a full sized bottle without charge, to any one applying. See their advertisement in this issue. No stronger proof of their value could be given. The manufacturers must lose heavily by furnishing the public with trial bottles without charge, unless they win thousands of new customers and secure the enthusiastic recommendation of this medicine by those who will be cured by the samples sent out. The applicant is only expected to pay the express charges.

## We Want to Send You

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JACKSON, MISS., Oct. 26, 1904.

1. This contract is made and entered into on the above named date and is to certify that J. E. Smith has matriculated with the Harris' Business College, Jackson, Miss., on the following conditions: The said J. E. Smith has paid \$60.00 tuition and \$18.50 for books for a course of Bookkeeping and Shorthand and Typewriting. In consideration of this the said Harris' Business College has agreed to give said J. E. Smith a complete course of Bookkeeping and Shorthand and Typewriting and their lateral branches, namely: Arithmetic, Business Law, Business Correspondence, Business Grammar, Penmanship, Spelling and Punctuation.

2. Should the said J. E. Smith complete the studies named above and pass a satisfactory examination, Harris' Business College agrees to place the said J. E. Smith in a good position. The said J. E. Smith does hereby agree to put forth every effort in his power to complete the courses named above and to pass a creditable examination.

3. It is further agreed that should the said Harris' Business College fail to place the said J. E. Smith in a good position, when he complies with his part of this contract, they do hereby agree to pay the said J. E. Smith \$500.00; and the said Harris' Business College does hereby bind its Capital Stock, \$30,000, as a guarantee that it will comply with this contract.

Signed in Duplicate by Harris' Business College and J. E. Smith on the above date.

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Orchard	7:27	7:27
Crusher	7:33	7:33
Semmes	7:40	7:40
Wilmer	7:57	7:57
Latonia	8:12	8:12
Brushy	8:19	8:19
Donovan	8:26	8:26
Evanston	8:35	8:35
Lucedale	8:41	8:41
Bubank	8:52	8:52
Bexley	8:59	8:59
Merrill	9:11	9:11
Leaf	9:28	9:28
McLain	9:42	9:42
Little Creek	9:47	9:47
Beaumont	10:02	10:02
Hintonville	10:23	10:23
Richton	10:40	10:40
Loper	10:58	10:58
Ovette	11:12	11:12
Ellisville Jct.	11:40	11:40
Ar. Laurel	12:08	12:08

South Bound--Daily

Stations.	No. 1.	No. 2.
Ar. Mobile	6:30pm	11:30am
Orchard	5:59	11:02
Crusher	5:53	10:46
Semmes	5:46	10:39
Wilmer	5:29	10:22
Latonia	5:13	10:07
Brushy	5:01	10:00
Donovan	4:55	9:33
Evanston	4:47	9:44
Lucedale	4:41	9:38
Bubank	4:31	9:27
Bexley	4:24	9:21
Merrill	4:14	9:11
Leaf	3:57	8:54
McLain	3:43	8:41
Little Creek	3:38	8:34
Beaumont	3:21	8:17
Hintonville	3:03	8:00
Richton	2:46	7:43
Loper	2:28	7:25
Ovette	2:14	7:11
Ellisville Jct.	1:46	6:43
Lv. Laurel	1:18	6:16

NORTH BOUND. SOUTH BOUND.

No. 2--Daily	No. 1--Daily
12:43pm Ar. Mossville	12:43pm
1:06pm " " Stringer	12:16pm
1:33pm " " Bay Springs	11:47am
2:19pm " " Montrose	11:03am
2:48pm " " Roberts	10:32am
3:20pm " " Newton	10:09am

Hattiesburg Branch.

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" Wingate	10 45am
" New Augusta	11 00am
" Mahnd	11 15am
" Ragland	11 30am
" McCallum	12 05pm
Ar. Hattiesburg	12 50pm

Daily except Sunday.

Daily.

No. 5.	No. 23.
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No. 3. Lv. Jackson	3:35 p. m.
Ar. Gulfport	10:10 p. m.
No. 4. Lv. Gulfport	7:20 a. m.
Ar. Jackson	2:05 p. m.
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### Price and Consumption of Cotton.

Mr. Brown of New Orleans is using the same kind of argument that Mr. Sully of New York used last year in support of the theory of a permanent high price for cotton. Mr. Sully was permitted to use the pages of a highly respectable magazine to convince the people that they must pay more for cotton goods and continue to wear out just as much in order to support the bull movement of the speculators, but he failed of his purpose and went down under a break of prices later on. It is evident that this year's cotton crop is going to be a large one, possibly unprecedented, but Mr. Brown is arguing that the price must keep up because the "world's requirements" for cotton goods have increased, partly as a result of the short supply of the last year or two, and because the consumer is "fully able to pay present prices for the needs." The gist of Mr. Sully's argument was that the people could afford to pay the high prices and must buy all the goods made to supply their needs at such cost as the supply and price of the material made necessary.

It is quite true that the stoppage of mills and the diminished production of cotton fabrics was primarily due to lack of material rather than price, though one incident was the cause of the other, but it is equally true that the diminished supply of goods failed to have the effect of advancing their price proportionately, because consumers refused to buy them. Whether they could afford to keep up their rate of consumption or not, they refused to do it and mills had to cut wages and shut down their machinery, not altogether because they could not get cotton, but because there was a dead loss in converting it into cloth at the price for which this could be sold. There was not enough cotton to go around and meet all requirements of the mills, but there was more than enough to meet the requirements of consumers at the prevailing prices of goods, as was proved by the accumulation of stocks at the same time that production was

curtailed, though those prices were not sufficient to return a profit to the manufacturers.

It may be, as Mr. Brown says, that on the first of September "the supply of raw cotton, visible and invisible, and the supply of cotton goods and cotton yarns were the smallest in proportion to requirements," but it does not follow that the deficiency is to be fully made up and "requirements" maintained at the prices occasioned by a period of shortage. "Requirements" is an elastic term and does not represent a fixed need. Existing mills may require about so much cotton to keep their machinery and their operatives fully employed, but they are not consumers. The latter do not require any fixed quantity of cotton goods,—all the mill can make, for instance, or all that can be made from the yield of the year's cotton crop. How much they will take depends, not upon how much can be supplied, but upon how much the goods will cost. It is of no use to tell them that they need so much and can afford to pay a certain price for it. The mass of people have too much use for their small incomes to be swayed by any such persuasion.

The fact of the matter is that the consumers of cotton goods, who have been economizing while the material was above ten cents a pound, even though the price of cloth was not corresponding high, will continue to economize so long as that price for the material is maintained. The fact is there is plenty of it, and that the mills can operate to their full capacity again, will not induce them to buy all the goods made unless the price comes down. The notion that just as much cotton goods can be sold with the price of cotton at ten or twelve cents a pound, as when it is at seven to nine cents, is fallacious. A crop of 11,000,000 to 12,000,000 bales cannot be sold at the same price per pound as one of 9,000,000 to 10,000,000, or anything like it, for consumption will be determined not by the quantity to be had at some price, but by the actual cost of the finished goods to the consumers. A larger supply means a lower price this year just as it has in previous years.—New York Journal of Commerce.

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To introduce our Bailey's Black Haw Compound into every home where this paper goes, we will send absolutely Free, a regular one dollar (\$1.00) bottle of Black Haw Compound, the best woman's medicine known to medical science. If you suffer with painful or suppressed menstruation, flooding, leucorrhoea or whites, change of life or any other female trouble, you cannot afford to miss this opportunity. You may never see this offer again.

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G. A. BOOTH.

Black Haw Medicine Co., Dayton, Tenn.  
Gentlemen—I cannot speak too highly of your Black Haw Compound. I think it the best medicine women can use. Yours truly,

MRS. EMMA CARTER.

Black Haw Medicine Co., Dayton, Tenn.  
Gentlemen—have used one bottle of your Bailey's Black Haw Compound and part of another. It has done me more good than all the other medicines I have taken. I am past 40 years of age and during my monthly period the flow lasted from eight to ten days and was so excessive I was rendered helpless, and they gave me up to die. I thank you for your wonderful medicine. Yours very truly,

MRS. HANNAH BULLINGTON.

Black Haw Medicine Co.,  
Box 120, Dayton, Tenn.

Gentlemen: I have never used your Black Haw Compound, but will give it a trial, and if benefited will recommend it to my friends. Enclosed find 50 cents to pay express charges.

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# THE BAPTIST.

\$2.00 IN ADVANCE.

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## B. Y. P. U.

Reduced Rates to Columbus.

A rate of one and one-third fare, plus 25 cents, has been granted for the Columbus Convention, Nov. 15, 16, 17.

### Suggestions.

Pay full fare going.  
Bring delegate's certificate.  
Get reduction returning.

Phone your agent to DAY about the certificate. He may have to order them.

Pastors, please get certificates, rather than use permits. It will swell our list of delegates, as recorded by the railroad authorities. Rates will be easier to get.

SERVICE is a decided "hit." Have you read, lately, a more delightful article on China than "China and Her Young People," by Chan Pak Sun, in November "SERVICE"?

There will be sample copies of "Service" and "Our Juniors" at Columbus. Come prepared to subscribe.

Miss Bushnell, of "Our Juniors," writes the following splendid suggestion to an inquirer:

"Permit me to urge the Christian Culture Courses and recommend them as the basis of your work. If the Bible Readers' topic is used for the opening devotional exercises of ten or fifteen minutes, followed by a study of the Sacred Literature Course for twenty or twenty five minutes, and five or ten minutes given to the questions of the Conquest Missionary Course, with the last Sunday in the month devoted to the Conquest meeting, I believe you will be highly satisfied with the results of your work."

Brother Pastor, try the above plan!!  
It works!!!

Why have a B. Y. P. U.?

TEN REASONS:

1. Because it grows out of a necessity realized by leaders of the church of God. It is not simply by Young People for Young People; it is the leaders in a church doing what needs to be done for the Young People.

2. Because it is EDUCATIONAL. The need is for equipped workers. Its Christian Culture Courses furnish knowledge of the Bible and Baptist doctrines, besides a wide and accurate view of mission fields and the missionaries.

3. Because it is spiritual. The whole aim

of the Christian Culture Courses, their conception and conviction, is to keep to the spiritual. Every line is as an index finger pointing to the Bible. It aims to form the habit of daily BIBLE STUDY.

4. Because it is a troublesome matter. Children give trouble to the parent, but what parent would give up the child because it is some trouble? Training is never an easy matter. It takes wisdom, patience, common sense, and genuine religion. But it pays. It will be a sorry day for a church when it has no Young People's problem to worry over.

5. Because it is social. Young people are so constituted as to need this, and they will have it. That pastor and church is wise that direct this feature to the good of the church.

6. Because it keeps Young People from drifting. Why do young church members drift? Frequently, because the church offers them nothing of activity or interest; provides nothing to counteract worldly temptations. The world bids for them and gets them. The B. Y. P. U. bids, and offers them attractions that satisfy and hold.

7. Because young people are the only material out of which God people are made. Note the signs of the times. Young people do not have to wait 50 years to be heard from. They can bring things to pass now.

8. Because it goes down deep enough to get the Juniors. There is one thing better than saving a soul, having a soul plus a life of service! We build for eternity when we gain a child's heart and life for God. The conversion of a child means more to the kingdom of God than that of a reprobate.

9. It is practical. It works! It does what the church needs—equips members for service. Is it revival of the church? No more than the brightening of the eyes. It is the church doing church work of the highest type.

10. The result is efficiency! The curse of the church is inefficiency; weak Christians can't do anything for the Lord. The Lord's soldiers, but unable to handle a gun! The Lord's cavalry, but unable to ride a horse! The Lord's hallelujah chorus, but unable to make a tune!

To be sure by this time every one who reads THE BAPTIST knows that the B. Y. P. U. Convention will meet on 15th, next Tuesday, at 3 p. m. in Columbus. This fact being settled, the next question is, are you going? The program which appears in this issue is evidently the product of much thought, and the names opposite these subjects are a guarantee of a rich

feast to those who shall be there. Of course the chances for getting good out of these exercises will be proportionate to the number who attend. Therefore it will pay every pastor and B. Y. P. U. worker to exert themselves to secure a large attendance. Very much in many ways depends upon this convention. Let us all go up to the meeting in a spirit of fervent prayer for the Lord's presence and guidance.

### Books Closed.

All who have forwarded their names for the B. Y. P. U. Convention will be provided with homes, but no names will be received after date of this paper, Nov. 10th. We are assured of a large attendance. If any fail to get their names here in time they will have no one to blame but themselves.

A. J. MILLER, Ch'mn.

Columbus, Nov. 8, '01.

### Magnolia, Miss.

The Worker's Conference of the Bogue Chitto Association met the Silver Creek Church on Saturday before the 5th Sunday in October. Organized at 10 o'clock, held 2 sessions, some lively discussions on purposes and methods of church discipline. About 50 persons present on Saturday. On Sunday a large crowd had assembled by 11 o'clock. The successful elements in the Sunday-school was discussed and the present day evils in our social, civil and church life, were discussed from the pulpit by Bro. Anding from 8th chapter of Ezekiel in a very forcible and eloquent style. On motion of Bro. Anding the writer was made special reporter for the conference and added to the committee on program. Adjourned to meet with the Summit Church on Saturday before the 5th Sunday in January 1905. Some 200 or 300 people present on Sunday and not much more than half in the house. The young people, boys and girls, kept up loud talking and laughing on the outside during services.

This should not be. No wonder at our county's record of bloodshed and crime, when our young people do not respect the house of God.

Brethren of the Bogue Chitto Association, let's try and get up more interest, and be what our name purports, workers—let us have living, practical, burning issues, on the needs of our country, our people, and our Christ. Let the people praise Thee, Oh God, let all the people praise Thee, and God, even our own God shall bless us.

JEPHTHA PARKER.

Nov. 2, 1904.



## Report of Committee on Publications.

(Read at the General Association at its late session at Bethel.)

The quality and quantity of our food determines in a large measure the character of our development. This is true especially, mentally, and spiritually. Our libraries are the most accurate thermometers to our mental and spiritual conditions. A scarcity of good, wholesome literature in the home indicates a low degree of intellectual and religious vitality, especially where the library contains instead that class of literature which nourishes and develops in its reader the baser elements of his nature. It is just as true that a liberal supply of good literature in the home, whose doors are closed against the trashy, hurtful kind, indicates an active, healthful condition of moral and religious life.

As a body and as individuals we admit, but doubtless have not yet fully realized, the immeasurable influence which literature and the lack of literature in the home exerts in the moulding of the life and character of its inmates. The matchless strength of Catholicism is an unanswerable proof of this potent truth. The unswerving loyalty of the Catholic is due largely to the fact that the literature which he reads is censored by the priest, who determines what his people shall read. As parents and as pastors, we should see to it that every Baptist home, and all others possible, are supplied with Bibles, Testaments, other good books, and our periodicals. We heartily recommend "The Mississippi Baptist," published at Newton, Miss., and urge its loyal support as the worthy organ of this body. We also earnestly recommend "The Baptist," published at Jackson, Miss., "The Home Field," published at Atlanta, Ga., "The Foreign Mission Journal," published at Richmond, Va., "The Orphanage Gem," published at Jackson, Miss., "The Baptist Standard," published at Dallas, Texas, and solicit for them a generous support.

For our Sunday School we recommend the use of the Southern Baptist Convention series, published at Nashville, Tenn. We further recommend the withholding of our support from all publications unfriendly and prejudicial to the work of this Association. Respectfully submitted,

D. M. RUSSELL, Ch'mn.

### Antioch Dots.

Our pastor held a series of meetings at a school house near by and had from the first, large and attentive audiences. He preached with unusual power and acceptance and the spirit of God moved upon the hearts of the people. One night his theme was Hell, and as in a deeply impressive tone he said, "turn or burn," it seemed to thrill the soul and startle dead consciences. The next night his subject was an "Introduction to Jesus." He presented him in his goodness, purity, wisdom and power, as the one altogether lovely, and when he asked who would accept him there were six who came forward.

On the 30th inst four hopeful converts went down into the water, following in the footsteps of the blessed Master. Next Sunday we hope to organize a B. Y. P. U., and train our young people to a higher and nobler life.

MRS. E. C. BOLLS.

### God Looks For the Good.

BY J. R. NUTT.

God looks for the things that are good, man looks for the things that are evil. Man may recognize the good, but will never stop, till he finds a flaw. God may recognize the evil, but with the search light of his love he seeks for the good, for that which is best in man. Through Jesus Christ on the Cross comes the search light of God's eternal eye looking for the things that are good, looking for men that are blind; that he may open their eyes, for those that are deaf, that he may unstop their ears, looking for those that are poor, that he may give them the richest blessings of heaven, make them heirs of a king, looking for those that are in sorrow, and calling unto them, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." How many there are in the world today that have had sore trials and heavy burdens to bear that have found peace and joy at the Cross of Jesus Christ. God is looking for those who are lost, that he may lead them out of darkness into light, from sin, hatred and death, to righteousness, love and life eternal.

The world crucified Christ through hatred and malice. Christ died for the world because of his love for men, and because of his hatred for sin. "He came in the likeness of sinful flesh, and for sin he condemned sin in the flesh." The world hated Christ, condemned him to death and set a murderer free. Christ loved the world and suffered a most cruel death that the world, the murderers, the liars, the drunkards and all who would turn away from sin might be saved.

Man violated God's law, Christ kept the law for man. The world showed its appreciation by saying that Christ was a devil, and finally by nailing him to the Cross. The world was condemned to eternal death, yet Christ paid the debt, he "tasted death for every man." Christ will not quench the smoking flax and because of his love that is divine he will not break the bruised reed. Was there ever such love as the love of Jesus Christ?

Ackerman, Miss.

### W. M. U. Meeting in Central Association.

In the afternoon of October 7th, the Baptist Woman's Missionary Society of Central Association met with the Bethesda Church in their annual session. In spite of the heat and dust, there was a goodly number present. The society and church gave us a hearty welcome, and a generous hospitality was extended to all.

As a result of the year's labor, we are glad to be able to report an amount in advance of that of last year. We have unmis-

takeable evidence of steady growth and progress along all lines of missionary work, and we felt that the \$197.61 reported by the eleven societies, is only an earnest of what has been done.

The Para and Pinar del Rio chapel fund was presented to the ladies by Mrs. Cohron of Utica, and \$17.50 was given in pledges. Several societies reported pledges made at the Convention at Hattiesburg for this purpose.

It is a genuine pleasure to mention the growing enthusiasm among our women manifested in the work of sending boxes to our frontier missionaries. We are working for at least six boxes to be sent from Central Association, and we hope others will be arranged for before the end of the year.

Special attention was given to the "Christmas Offering," the "Week of Prayer Thanksgiving," and the "State Mission day." In this connection a thoughtful paper, "Mission Offerings," written by Mrs. Jane McIntosh of Raymond, was read by Mrs. Ed Futch.

It was indeed gratifying to note so many young women in this meeting, all interested, and willing to be "used for the Master's service." I am sure that the influence which went out from this meeting has given a new impetus to our work, for great good in the coming year.

(MRS.) A. J. AVEN, Vice Pres. Cen. Ass'n.

### A Visit to Utica After Seven Years.

A letter had come saying our sister was sick and last Friday we started to Utica. For many years this place was the mecca of our hearts, the shrine to which our thoughts loved to wander, because our mother was there and many other dear ones. Seven years ago though the Death Angel came with a summons for the aged saint and laid his icy hand on brother and sister also. As we passed the old Dudley home our hearts were sad as we thought of the sweet hours we had spent there and of the dear faces we never more will see in this life. The old familiar oaks are standing as sentinels still and the rockeries are relics of a dead past.

The Utica of today is quite different from what it was then. Many new and beautiful residences have been erected. Three churches have been built anew or remodeled and the business portion of the town has grown in importance. Three steam gins that are constantly at work show that the farming interest is keeping pace with other industries and the educational spirit is up-to-date as is attested by the fine corps of teachers and the large number of pupils in attendance.

We enjoyed while there the kind hospitality of Mrs. Ellie Broome but we had the pleasure of meeting many others who are dear to us by the ties of blood. We called to see that aged saint, Mr. George Mims. He is still able to go to the Sunday-school that he has been Superintendent of so long. When the books are opened at the last day there will be many who will ascribe their conversion to the influence of this godly man. We stopped

also at another home to give a word of loving sympathy to a nephew and niece who had lately been bereft of a sweet little child. God pity them in their loneliness.

Sunday we bade our sister farewell, believing that if we meet no more here, we will soon meet in the "land beyond the blue."

(MRS.) E. C. BOLLS.

### Beams From Other Lamps.

#### Luther's Idea of a Minister.

Ten qualifications were claimed by Luther for an efficient minister of the gospel:

1. He should be able to teach plainly and in order.
2. He should have a good head.
3. Good power of language.
4. A good voice.
5. Good memory.
6. He should know when to stop.
7. He should be sure of what he means to say.
8. Be ready to stake body and soul, goods and reputation, on its truth.
9. He should study diligently.
10. Should suffer himself to be vexed and criticised by every one.

#### Personal Influence.

On a cold winter evening, said Dr. T. L. Cuyler recently, I made my first call on a rich merchant in New York. As I left the door and the piercing gale swept in, I said:

"What an awful night for the poor!"

He went back, and bringing me a roll of bank bills he said:

"Please hand these to the poorest people you know."

After a few days I wrote him the grateful thanks of the poor whom his bounty had relieved, and added:

"How is it that a man so kind to his fellow creatures has always been so unkind to his Savior as to refuse him his heart?"

That sentence touched him to the core. He sent for me to come and talk to him, and speedily gave himself to Christ. He has been a most useful Christian ever since. But he told me I was the first person who had talked to him about his soul.

#### An Incident.

At the session of the Southern Baptist Convention in Louisville in 1887, Dr. P. S. Henson, of Chicago, among other visitors, was introduced to the body. In closing his inimitable address, he made feeling allusion to the aid he had received in his early life, saying that, if he had been of service in the ministry, the credit for it, so far as human agency was concerned was due to his distinguished friend sitting over against the wall—Dr. Robert Ryland. As the speaker took his seat, the venerable man of God arose, tall and commanding, and responded to the reference to himself. He said he was reminded of a story he had heard. A traveling preacher said he, stopped over at night at an inn, and on his departure next morning, asked the host

what he owed him. The answer was, "Nothing." "But," said the guest, "I expected to pay you." "You owe me nothing sir," continued the host. "Then," said the grateful traveler, "I hope the Lord will reward you." "But," insisted the host, "neither does the Lord owe me anything." With moving pathos the venerable man said: "Nobody owes me anything for what I have done for Christ's sake. The older I grow the greater is my desire to do for Him, and the more delightful is the service rendered. With the years, the sweeter and more precious to me is His dear name." As the speaker resumed his seat, the ever-felicitous W. E. Hatcher arose, leading off with the old hymn:

Jesus, I love the charming name;  
'Tis music to mine ear."

#### A Strong Sermon.

BY E. M. D.

"The strongest sermon to which I ever listened," said the doctor, "was delivered from the sick bed of a very old man; almost a centenarian."

"It was on my last visit. I was prepared to leave when the aged sufferer turned his face to the wall, sighing heavily."

"His son asked, 'What is the matter? Do you want anything, father?'"

"Yes, yes," he whispered, "I want to go home."

"But you are at home, father," the son said.

"I know, but I want to go to my heavenly home," the old man answered, with something like a sob, reminding me of a homesick child pining among strangers for dear ones far away.

"I was a careless fellow at the time," the doctor pursued, "but that one sentence from the trembling lips of a dying saint went straight to my heart. I could not shake off the impression. I found no rest till I too could feel that I was entitled to a home in the City made without hands."

"I can truly say that the dying centenarian preached to me the strongest sermon I ever heard."

#### Truths.

The eagle that soars in the upper air does not worry itself as to how it is to cross rivers.

The preaching that the world needs most is the sermons in shoes that are walking with Jesus Christ.

There is no time to make life preservers in the days of disaster.

We will be no more in the presence of God at death than we are now.

The man who goes through the forest without observing the trees will go through life without finding an opportunity.

Human nature is like water, once started on the downward way it will, if unrestrained, seek the lowest level before it stops.

If God can bring the most exquisite flowers out of the black and uncompanionable earth, may he not also bring usefulness

and beauty out of the most unpromising life?

Some people will never trust Providence until his plans are submitted to their approval.

Get holy principles, and thou shalt get pinions of an angel, which shall bear thee above all clouds and storms of earth, into the sunshine and calm of eternity.—Dr Thomas.

A Brooklyn minister has laid down the following sensible rules for his people to follow: "1. I will not allow the minister to preach to my vacant seat. 2. I will attend church to worship God and not to criticise my neighbor. 4. I will speak a cordial welcome and a cheerful word to 'the stranger in our midst.' 6. I will deem it a privilege to 'talk up' the church to my associates and friends. 8. I will pay my indebtedness to the church as I would other just claims. 11. I will remember, or try to, the Golden Rule when I think of the minister, the choir, the trustees, the Sunday-school superintendent; the presidents of the auxiliaries and all others in places of responsibility in the church. 12. I will work to the best of my ability to make the church grandly successful in the great campaign of 1904-5." The church that carries out this program well deserve to be "grandly successful."—Examiner.

#### Are You Coming.

This is Monday, October 31st, and no one has sent name as delegate or visitor to the Baptist Young People's Convention, to be held in the First Baptist Church of Columbus, Miss., beginning November 15, 1904. If you expect to attend this meeting, it is very important you send your name and postoffice address to the undersigned before the 10th of November, so that a home may be provided and you notified of same.

Neglect on the part of any one to send us a postal card will work great inconvenience to the committee, and likely prove embarrassing to the one failing to send name.

Come on trains reaching here at noon and at 6 in the evening. The midnight trains will not be met by committee.

A. J. MILLER, Chairman.

We call the attention of our readers this week to the fact that J. W. Patton, of this city, bought out the interest of Mr. White in the music business formerly known as Patton & White, some time ago, and will continue same at their old stand in this city. Mr. Patton was the original owner of this business before Mr. White entered it, and is thoroughly acquainted with all its details as well as the wants and requirements of his friends and patrons. We can say without fear of ever having to retract the statement that Mr. Patton will never leave anything undone which will please those who trade with him. We therefore bespeak for him a goodly share of the patronage of our readers. When wanting anything in the music line write to him for catalogues and prices.



## Occurrence and Comment.

We think co-operation in organized form is (1) Scriptural, (2) Practicable, (3) efficient. But it must not be allowed to put limitations on the authority of "the churches of the living God" under the Master's commission to carry and send the gospel of life and salvation to every creature, even "to the uttermost parts of the earth," under any false notions of "community." There is danger of disruption and cleavage in that direction.

It may be worth the trouble to tell it that the Dowager Empress of China recently gave \$14,000 to a medical college in the city of Peking. It seems to indicate that the morning light of civilization is making hopeful progress in that hitherto mass of semi barbarism. May it not be that God has many of his own in that dark land whom he is now making willing in this day of his power by the terrible cataclysm of war now shaking the eastern continent?

The spiritual truths in the Word of God are like gold in the soil. Men walk over it for ages, knowing nothing of the precious treasure hidden beneath their feet. Yet when it is first found only an infinitesimal portion is discovered and used. But, like the former old "gold fields" of California, every time it is carefully worked over with improved methods, painstaking and faith, it yields a richer supply. Then, "search the Scriptures," and all along you will find out more of the deep things of God.

In a speech on Home Missions at the Congregational Council in Des Moines, Iowa, October 13 20 Mr. Puddefoot contended that "the real frontier is no longer in the Far West, but in the East, where hundreds of thousands of immigrants are steadily disembarking and settling." Other sections besides the South have their problems.

In the estimation of a few zealous independents the retiring moderator of this Council, A. H. Bradford, D. D., of Montclair, N. J., changed the traditional idea of a congregational moderator from that of a merely presiding officer in the meetings to that of a minister at large. He spent two-thirds of his time among the churches seeking to unify and quicken them. Though this right was challenged the Moderator was sustained by the Council, since he did not infringe upon the rights of the churches. Brother Rowe, our Secretary of Missions, does this kind of work all through the year.

This Council also took steps looking toward "the immediate union with the United Brethren and Protestants, and to begin conferences on the same subject with the Free Baptists." If these Baptists enter into any union which requires them to practice or accept infant sprinkling for believer's baptism they will forfeit all claim to the name. They may be justly called Rantists, sprinklers (from Rantizein, to

sprinkle); but they cannot with any propriety be longer called Baptists, baptizers (from baptizein to baptize.)

The Biblical Recorder man put up a strong case when he says—"A Gentleman—a man—will not take advantage, will not deceive, will not refuse to front the truth, will treat his opponent with courtesy; will not forget that politeness is wisdom; is righteousness; is honor." Yet we have known a Christian man to say all this, if not more, and then spoil it all by using such contemptuous epithets concerning his brethren as were near enough to blackguardism to be called vile. And strange to say we have just laid down a religious newspaper whose editor does the same measly thing—Exchange.

Secretary Hay, under instructions from President Roosevelt, has proposed to the Powers a second Hague Conference in the interest of peace. This call contemplates the re-assembling of the conference not only to consider questions mentioned by the first conference as demanding further attention, "such as the rights and duties of neutrals, the individuality of private property in naval warfare, and the bombardment of ports by naval force; but it goes further and practically endorses "the project of a general system of arbitration treaties, and the establishment of an international congress to meet periodically in the interests of peace." The Secretary justifies this call while the Eastern war is in progress by the fact that the first Hague conference was called before the treaty of peace between the United States and Spain was concluded. Christian people should pray that the desires and efforts of our government may be crowned with success.

Oh! when shall all men's good  
Be each man's rule, and universal Peace  
Lie like a shaft across the land  
And like a lane of beams athwart the sea  
Through all the circle of the golden year?

A municipal election has just been held in the city of Vicksburg, which, it is believed by the good people of that city, will result in its moral and material uplifting in the near future. By this election the city government passes from the hands of the politicians into the hands of its representative business men, who have heretofore refrained from politics and foreborne an active part in public affairs.

For the last fifteen or twenty years it is well known that while the country has been prosperous generally, Vicksburg has lain in a semi dormant condition, making little or no progress, moral or material, as compared with her sister cities. Casting about for the cause, it has been pretty generally conceded that the city administration was in part, if not wholly, to blame for its lethargy. It was pointed out that the members of the city council, as a rule, have been unsuccessful in their own private affairs, which were small, and it was argued that they could not be expected to manage the city's affairs, which were large, any better than they had their own, and it was decided that the ad-

ministration of the city's affairs should be taken out of their hands and turned over to the business men of the city.

Accordingly, a ticket, known as the "Citizens' Ticket," composed of some of Vicksburg's best and most successful business men, with B. W. Griffith, President of the First National Bank, at the head as the Mayor, was selected and drafted into the field as candidates, to represent the reform movement. This ticket stood for a change in the administration of the city affairs, for the ignoring of politics and politicians; for doing away with favoritism of all kinds, and for the enforcement of law and order. One of the principles for which the Citizens' Ticket stood was that it would make no slate of its city appointees before the election. It was said by the politicians that no ticket could succeed that did not make a slate in advance, showing who would be its marshal, its attorney, its chief of the fire department, etc., etc., but the ticket stood by its guns and declared to the last that it would never make any pledges to any one, except the one simple pledge that it would go into office, if at all, untrammelled, and when elected would then select from the material available such men as would, in their opinion, best subserve the city's interests, and give it a clean, wise, honest and faithful administration. This course, instead of proving a weakness, as was predicted, proved, on the contrary, a very tower of strength for the ticket.

About two months before the election an old-fashioned campaign was launched, in which many of the public speakers of the city took part. Meetings were held in the various wards of the city, and the campaign grew quite warm before the close; in fact, there has been nothing like it since the days when the people of Vicksburg arose in their might and drove out the Republican scoundrels and carpet-baggers that infested that city in the days of reconstruction. During the campaign several of the administration candidates withdrew from the race, but the other, including the present mayor of the city of Vicksburg, stayed in the race to the end.

The election took place on last Monday, and the result was an overwhelming victory for the Citizens' Ticket, not a man on the Administration Ticket being returned to office. The Citizens' Ticket was elected because it ought to have been elected. It stood for principle, for law and order, and a clean business administration, and when the voters were made to see what such a ticket and such an administration meant for them and their city, they flocked to its standard from all quarters. It is safe to say that if the campaign had continued two or three weeks longer the administration candidates would have been practically without support at the end of that time.

The result proves that the people are always in favor of principle and of good men for office. Now that the election is over it is hoped that the people of Vicksburg will get together, settle their differences, and all pull together for the new administration and the success of their city. What Vicksburg has done surely any other city or town can do.

## Church News.

Pickayune is raising money to build a new Baptist Church.

Bro. Yarborough did fine preaching in the meeting at Lumberton.

Bro. Hewitt recently held a meeting at Bond. His preaching was of high order.

Rev. L. D. Posey has moved from Mt. Carmel to Silver Creek. Let his correspondents take notice.

Bro. Hewitt's little babe, Mary, died Tuesday night, was a bright little darling, 11 months, two days old.

Bro. J. P. Culpepper and wife will be in St. Louis next week. Bro. Dale's wife is still in New Orleans, but much better.

Bro. J. P. Culpepper has declined the call at Ellisville and it is thought will go to Poplarville for full time. Church furnishing a home, paying his moving expenses. He has resigned at Lumberton.

The President of the United States has proclaimed Nov. 24th, 1904, Thanksgiving day. Surely the people will assemble together in a thanksgiving service for the large measure of blessings the Giver of all good has showered upon the land during the year now rapidly drawing to a close.

From all indications Mr. Roosevelt was elected by a large majority. The most of the people of the United States have what they want, but a very respectable minority have not. But all will have respect unto the powers that be, and prove worthy citizens of the greatest country in the world.

The Baptist meeting house at Durant, though it has been in constant use for nine years, was never finished and furnished until the present year. It is now finished, seated, carpeted, and out of debt, and the second Sunday in November is set for the dedication. Bro. A. V. Rowe, who was pastor for 14 years, will preach the dedication sermon. On the following Monday Bro. W. A. McComb will come and begin a series of meetings. It has long been the desire of this church to have Bro. McComb to aid them in a meeting, and with joy his coming is announced. Let all who love the Lord in sincerity breathe a prayer that God will give them a great meeting.

It was the privilege of the Senior Editor to occupy Pastor Rosamond's pulpit on last Lord's day at both hours. The meeting of many old friends and the forming of some new acquaintances were enjoyable features of the occasion. Pastor Rosamond and family were at St. Louis attending the World's Fair, but his noble people know thoroughly how to make an ex-pastor enjoy a visit to them. They love their pas-

tor. Not a prayer was offered in all the services held, without earnest invocation for the Father's richest blessings upon the absent pastor and his family. Many signs of prosperity and progress were observed, both in a material and religious way.

The West Judson 11th Sunday meeting was held with the Blue Springs Church. The people came well. Some were providentially hindered. Bro. T. A. J. Beasley, the moderator, is grieved over the loss of two children recently. One died the 20th, the other the 23rd October. He has our sympathy. The church at Blue Springs has built a new house of worship and it was dedicatee Sunday morning in the presence of a large congregation. All were happy to see such a nice building. Rev. R. A. Kimbrough preached the sermon and Bro. G. W. Potter offered the dedication prayer. A collection for Home Missions was taken, amounting to \$14.00.

W. M. Burr: For the last ten days we have been greatly enjoying the preaching of Pastor Mahoney of the Calvary church, Vicksburg. He gave us two sermons daily and our people were much edified. Bro. Mahoney is a close student of the Word and his preaching is Scriptural, clear and simple. Though there were no immediate results our cause and people have been greatly benefited by his strong gospel sermons. He leaves us with not only the prayers and good wishes of the church but of all who had the privilege of hearing him, and will long be gratefully remembered.

[This should have appeared two weeks ago but was mislaid. We beg pardon of Bro. Burr.]

Rev. W. C. Grace: We had a good day yesterday, large congregations. One received by letter and two baptized at night. We are having additions almost every Sunday. The pastor has moved into the beautiful new "pastorium" which is now finished. He has prepared a good horse and buggy, and now feels like he is equipped for work. Our B. Y. P. U. was reorganized yesterday. We propose taking up one of the branches of the C. C. work. We have bought new song books and our S. S. is having an increased attendance. We are contemplating a series of meetings soon. The outlook is encouraging in every respect. I have been much hindered in my work here, up to the present, by having to live in cramped quarters in a public building, rooming at one place and eating at another, and with no horse and buggy to aid me in getting over the immense territory through this deep sand. I feel like a new creature since getting into my new home, and ready for work as never before. Come and see us.

### The Delta Worker's Conference.

This conference which was originated some years ago as a missionary conference met October 28 30 with the church at Lyon. The attendance was as large as usual especially of the locality. Most of

the Delta pastors were present and the time was most profitably spent in mutual conference. The pastors reported their churches in a prosperous condition and seem happy in their work. There promise to be few changes this year. Bro. Hewlett leaves Cleveland, but we are hoping he shall remain with us. He has done a good work in Cleveland and surrounding country. Prof. B. G. Lowrey was with us as usual and gave a most excellent talk on the duty of the church to her pastor. Leland was selected as the place for the next conference to be held the last of April. The conference closed Sunday. The writer being unable to be present Sunday cannot give a report of that day.

Fraternally,

E. T. MOBBLEY.

Leland, Miss.

### Good Day at Rocky Springs.

Yesterday was the day set for our Orphanage collection at Rocky Springs. The good people seemed to appreciate the day as an opportunity to serve God with their substance and the result was, \$32.50 in cash, and a box of clothing to be packed and shipped by Saturday. I think the whole collection will amount to nearly fifty dollars.

There are no better people than the good people of this good old church.

Yours for service,

J. W. MAYFIELD.

Nov. 7, 1904.

The Japanese soldier has attracted the wonder and admiration of the world. For intensity of patriotism, power of endurance, persistent effort, disregard of death, skill in planning and fighting a battle, assurance of ultimate triumph, he is not easily excelled. After frequent and almost incessant and successful conflicts, he has been victorious at Liao Yang, which will go down in history as one of the greatest battles of the ages, and now this Asiatic is pressing the Caucasian at Mukden. It seems that the Russian will soon be driven from this strong hold, and that Port Arthur will succumb. Then it is thought that Japan will fortify at Mukden and prepare for further conflict in the coming year. Peace philanthropists are urging that the Hague interpose for the cessation of hostilities. The International Peace Conference to be held in Boston in October will urge this course. Some diplomats object; see great danger in the "Yellow peril," if the war should close and leave Japan so gloriously triumphant; and urge that the two nations be allowed to greatly weaken if not to exhaust themselves. Possibly Russia, though confident of her ability ultimately to crush her plucky antagonist, might be willing to make peace, and even form an alliance with Japan, rather than impair her strength in continued warfare, and leave her weak in dealing with other nations. "Can you pray for the success of the Japanese army?" I can pray, and do believe, that He whose right it is to reign in His world will rule over all men, and direct all events, so as to bring in His kingdom, which shall ultimately be a kingdom of peace and good will among men.



## The Home.

### The Blessings of Childhood.

John Ruskin, in counting up the blessings of childhood, reckoned these three for first good: Peace—he had been taught the meaning of peace in thought, act, and word; had never heard father's or mother's voice once raised in any dispute, nor seen an angry glance in the eyes of either, nor had ever seen a moment's trouble or disorder in any household matter. Next to this he estimated obedience—he obeyed a word or lifted finger of father or mother as a ship her helm, without an idea or resistance. And, lastly, faith—nothing was ever promised him that was not given, nothing ever threatened him that was not inflicted, and nothing ever told him that was not true.—Hurlbut.

### Should the Child Be Paid.

The times when a little child, or even an older son or daughter should be allowed to earn money in the home are very few. The home is as much the child's as it is the father's or mother's. He shares its privileges and pleasures, shall he not also share in its care and labor?

Johnnie and Mary cuddle down in comfortable chairs to enjoy with father and mother the warmth and brightness of the fire and light. Shall we degrade their pleasure by buying their share in its production? Shall Mary have five cents a week for a daily filling of the lamps, or shall Johnnie receive ten cents a month for emptying the ashes and carrying up the coal? Would it be fair to pay father, who is one of the family, for keeping coal in the bin? Is it any more fair to pay Johnnie, who is also one of the family, for keeping the coal in the stove? Shall the child be paid for well-earned lessons or for promotion gained in school and so be taught to study, not for love of knowledge, but for love of reward?—Caroline Hardy Paton, in the Home Science Monthly.

### Saying Prayers and Praying.

The story is told in the *Reformed Church Record* of a little girl who had just recovered from a serious illness. One morning she came to her mother and said:

"Mamma, I prayed last night." "Did you dear? Don't you always pray?" "Oh, yes; but I prayed a real prayer last night. I don't think I ever prayed a real prayer before. I lay awake a long time. I thought what a naughty girl I had been so often. I tried to reckon up all the bad things I had done; there seemed to be lots of them. And I tried to remember what I did in one week, but there seemed to be such a heap; then I knew I had not remembered them all. And I thought what if Jesus had come to me when I was ill? Then I thought about Jesus coming to die for bad people, and He delights to forgive them.

"So I got out of bed and kneeled down and tried to tell Jesus how bad I was; and I asked him to think over the sins that I

could not remember. Then I waited to give Him time to think of them; and when I thought He had remembered them all I asked Him to forgive them. And I am sure He did, mamma, because He said He would.

"Then I felt so happy, and I got into bed and did not feel a bit afraid of God any more."

"Blessed are they whose iniquities are forgiven and whose sins are covered."—Ex.

### The Power of Song.

Thirty men, red-eyed and disheveled, lined up before a judge of the San Francisco police court, says the *Youth's Companion*. It was the regular morning company of "drunks and disorderlies." Some were old and hardened, others hung their heads in shame. Just as the momentary disorder attending the bringing in of the prisoners quieted down, a strange thing happened. A strong, clear, voice from below began singing:

"Last night I lay a-sleeping  
There came a dream so fair."

Last night! It had been for them all a nightmare or a drunken stupor. The song was such a contrast to the horrible fact that no one could fail of a sudden shock at the thought the song suggested.

"I stood in old Jerusalem,  
Beside the temple fair,"

the song went on. The judge had paused. He made a quiet inquiry. A former memory of a famous opera company known all over the country, was waiting trial for forgery. It was he who was singing in his cell.

Meanwhile the song went on, and every man in the line showed emotion. One or two dropped on their knees; one boy at the end of the line after a desperate effort at self control, leaned against the wall, buried his face against his folded arms, and sobbed: "O mother! mother!"

The sobs cut to the very heart of the men who heard, and the song, still welling its way through the court room, blended in the hush. At length one man protested. "Judge," said he, "have we got to submit to this? We're here to take our punishment, but this—" He, too, began to sob.

It was impossible to proceed with the business of the court, yet the judge gave no order to stop the song. The police sergeant, after a suppressed effort to keep the men in line, stepped back and waited with the rest. The song moved on to its climax:

"Jerusalem! Jerusalem! Sing, for the night is o'er!  
Hosanna in the highest! Hosanna forevermore."

In an ecstasy of melody the last words rang out, and then there was silence.

The judge looked into the faces of the men before him. There was not one who was not touched by the song: not one in whom some better impulse was not stirred. He does not call the cases singly—a kind word of advice and he dismissed them all. No man was fined or sentenced to the work-house that morning. The song had done more good than punishment could have accomplished.

## In the Foreign Field.

Mr. and Mrs. Bryan, missionaries to Japan, arrived safe and well at Yokohama, September 18.

Baptist Missionaries of all lands have formed a Baptist Union in China, for the study of methods and general helpfulness.

In its late session the West Virginia General Association reported an increase of 25 per cent. in its contributions to State Missions.

The Secretary of a Protestant missionary society in Bohemia reports that 34,435 persons have quit the Roman Catholics and joined other denominations in that region.

Rev. J. W. McCallum, missionary to Japan, but now in this country, who has been seriously ill in Gallion, Ala., his old home, is getting well.

R. J. Willingham: "Six years ago, at Griffin, Ga., we prayed that Georgia might send out fifteen new missionaries and give \$25,000. Then Georgia had but one missionary and gave \$18,000. Now it has fourteen and the other day the board commissioned the fifteenth and Georgia has given \$40,000!"

Our Foreign Missionaries are coming in more and more for their righteous dues. Sir Ernest Satow, the present British minister at Peking, China, recently said: "Of the many classes of people who come to China the missionary is the most useful." Such tributes are not entirely uncommon, and are a wholesome set off to the cheap jeers and sneers of the skeptics of the treaty posts, and of the whole infidel gang.

The total Sunday-school enrollment of the Protestant world, according to statistics presented at the World's Convention, Jerusalem, last April, is 26,055,688. Of these 649,701 are in Australasia, 777,297 in Scotland, 7,456,108 in England and Wales and 13,092,703 in the United States, a very large percentage of the total, it will be noted, being within the confines of English-speaking lands. Germany has 866,213, Sweden 320,300 and India, including Ceylon, 348,728 pupils.

### An Unseen Harvest.

One of the early Moravian missionaries to South Africa started a school among the Bushmen. When the Dutch government found that his converts were learning to read and write, and to lead intelligent Christian lives, they sent the missionary home. But every day of his life for over forty years he prayed for his beloved Bushmen, and was at last found, like Livingstone, dead upon his knees. But his prayers were answered, for when the Moravian Church resumed the work, half a century afterwards, they found some faithful converts of the pioneer missionary.—Ram's Horn.

## Sunday School Lesson.

BY R. A. KIMBROUGH.

November 13, 1904.

### Joash Repairs the Temple.

I Kings 12:4-15.

Time—During the reign of Joash, 878-839 B. C. (Ussher)  
Place: Jerusalem.

Motto Text: "We will not forsake the house of our God." Neh. 10:39.

Under the leadership of Athaliah the house of God had been neglected and almost forsaken. The people had been turned to idol-worship, that of Baal. The temple had been partly destroyed to get material to build to Baal. Our last lesson closed with crowning of Joash king of Judah at seven years of age and the slaughter of Athaliah. The recorded events between last lesson and this one are these—Jehoida, the high priest, made a covenant between the Lord and the King and the people "that they should be the Lord's people. Then the people went into Baal's temple, broke it down, thoroughly destroyed its altars and images and slew the priest of Baal Mattan. Officers over the house of the Lord were established. The young king was established in the palace. The people were happy and the city quiet. It is evident that Jehoida, uncle of Joash, was manager of affairs in the kingdom and instructor of the king until he was old enough to act for himself. Joash did right in the sight of the Lord as long as the priest lived, which was over half the 40 years' reign of the king. Restoring true worship and repairing the temple are two of the deeds of these leaders.

### NOTES ON THE TEXT.

This account is given in II Chronicles 24:14 also, and it will be helpful in the preparation of the lesson to read it as given there. There we find that "Joash was minded to repair the house of the Lord."—So it is after some years of his reign had passed, and he had become old enough to be concerned about such things. There are two main divisions of the lesson: The failure and the success.

The Failure. 4-8. The king had concern for the Lord's house. The temple needed repairs. To do the work, money was necessary. With the king this was the first part of the work. He was right. He commanded the priests to raise the money. He proposed to them three sources of income for this business, as shown in verse 4. (1) The money of dedicated things for the temple in current value. Doubtless the half-shekel assessment of each one above 20 years of age. (2) The money that every man is set at, or rated at. Probably assessments for vows, fines, and redemption of the first born. (3) "Money that cometh into man's heart to bring." This was the free-will offering for the repairs, and might be any amount one desired to give. The Priests and Levites were to go to all the cities of Judah from

year to year for this money. From the plan for collecting the means, much was needed for these repairs. The temple was 126 years old when Joash began to reign. Partly from age there was need of work on it. But doubtless the chief reason for repairing was because of the despoiling of it by the heathen in authority, recently.—"For the sons of Athaliah, that wicked woman, had broken up the house of God; and also all the dedicated things of the house of the Lord did they bestow upon Baalim." (II Chron. 24:7.) But in the twenty-third year of Joash the work had not been done. This plan, then, began some years earlier. At that time he called Jehoida and the other priests to give account why they had not done the work. No reason for the delay is recorded. The sufficient sum had not been secured. For some reason, the first plan of collecting had failed. They hastened not the work. There is no charge of wrong use of the money. There was lack of zeal in the large undertaking. The king decided to change plans. He would take it out of the priests' hands. They consented to give up the work and let it be done one some other way than by the plan that had proved a failure.

2. The success. 9-15. The king commanded Jehoida saying, "Take a chest and bore a hole in the lid of it and set it beside the altar on the right side as one cometh into the house of the Lord; and the priests that kept the door therein all the money that was brought into the house of the Lord." Then a proclamation was made through Judah and Jerusalem to bring in to the Lord what Moses had commanded them to give. This plan proved a success, for the princes and the people rejoiced and gave until the chest was filled time after time and a great abundance of money was collected. The king's scribe, or secretary, and the high priest counted the money and put it in the chest. When enough was thus secured they put the means in the hands of those "that had oversight of the house of the Lord." Verses 11 and 12 allow us to infer that a large amount of work was done on the temple. In addition to workmen and material mentioned here, iron and brass are in the list in Chronicles. From verses 13 and 14 we learn that this collection was not intended for furnishings for the temple but for repairs of the building. There was enough after the repairing for some vessels to be made for the house. Verse 15 shows the honesty of the overseers of this work. Their faithful dealing was their bond.

### PRACTICAL POINTS.

1. This lesson should cause us to think of our houses of worship. They should be kept in repair, and comfortable, clean, and attractive. Each member should take pride in the house of worship.  
2. It is easy to build or repair when there is zeal and joy and a united effort for the work in hand.  
3. The neglect of God's house is indicative of a low state of spiritual life. If we forsake the house of our God either in attendance or contribution, we are acting contrary to God's desire and his expressed

It is  
**ROYAL**  
**Baking**  
**Powder**  
that makes the  
**Delicious Biscuit,**  
**Griddle Cake**  
**and Doughnut**

command.

4. Money is necessary to the carrying on God's work in the world. It is the duty of all to help bear the expenses of church life. When one can give and will not, he hurts the cause and wrongs his fellow-members who bear the load, and pay the part due from the negligent member.

5. If one plan does not succeed, try another. The work must be done. Do it somehow.

6. It gives a healthy tone to collections for the givers to know that the funds are in the hands of faithful men. Church funds must be used for the purpose for which they are contributed. Any departure from this is wrong and is hurtful to future collections.

### Convention Board Meets.

The Convention Board will meet in Jackson, in Mission Rooms of 1st Baptist Church in the regular annual session for making appropriations, Tuesday, Nov. 22, '04, 3 p.m. All applications should be sent as early as possible to A. V. Rowe, Winona. H. F. SPROLES, President.

What is it to know one? (1) To know simply that a certain person is called by a particular name and answers to it. (2) To know, to be acquainted with, one's character and conduct, whether good or bad. (3) To recognize and appreciate one; to have affinity and sympathy, to have something in common, with him; to understand him through love—just as Christ knows his sheep and they know him; like the Father and the Son know each other. This knowledge of God and Christ is eternal life.

The chancery court at Clarksville, Tenn., Oct. 18, Judge Stout ordered a decree against the removal of the Southern University to Atlanta towards the establishment of a large Southern Presbyterian Educational Institution in that city, and to prevent the agitators for removal from further interfering with the University. The court held that "the University property cannot be sold or disposed of under the charter except to another corporation chartered under the laws of Tennessee and organized for the same purpose, and not for profit." The case will go to the Supreme Court.



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## Editorial.

### Limit of Infant Baptism.

Last summer I heard Bishop Hoss of the M. E. Church South, say in a splendid sermon, that every believer in Christ should be baptized, and that this ordinance should never be administered to an unbeliever. He saw some expression of surprise and dissent in the audience, and answered: "I am speaking now of adults." These statements excited two trains of thought.

If all adult believers should be baptized in confession of their faith in Christ, the obligation rests upon the authoritative expression of his will. Infant baptism should not be practiced, since it would hinder the baptism on their own faith of all upon whom it had been performed. This is one of the evils of infant baptism. It stands in the way of obedience to Christ's commandment that all believers should have themselves baptized in his name. In the discourse it was emphasized that all believers should obey Christ in baptism. But if infant baptism should universally prevail there would be no such thing as believer's baptism. Did Christ and his apostles enjoin a ceremony which would hinder obedience to his plainly expressed will?

The other thought provoked was in the form of a question. What is the limit of infant baptism? Not what is the New Testament termination? I am conscious of candid investigation, and in that book I can find neither precept for, example of, allusion to, or inference from infant baptism? The question is, what limit do the churches which practice it place upon it? When does a child ecclesiastically become an adult? When is he too old to be baptized on the faith of his parents? If he can

thus be baptized in infancy, or in his earlier years, why not also in young manhood, in middle age, or whenever he might desire it? It is held and taught that by virtue of God's covenant with believing parents children are born heirs of its franchises, one of which is baptism, the seal of the covenant. But if children are so born, how can an increase of years disfranchise them? When does this right to the privileges of the covenant on the ground of parental faith cease?

Several years ago this overture was sent up to the ecclesiastical court of one of the churches: "Are those only to be baptized who have not attained to years of discretion?" The answer was in the affirmative, and the court added, "If the person proposed to be baptized has acquired that maturity of mind which renders him capable of making an intelligent profession of religion himself, he ought not to be baptized on the faith of another." The clause "years of discretion" assumes a point of time at which a child is put upon his own knowledge and piety, both as to salvation and baptism. It is difficult to see in the light of the New Testament how any church can make a difference as to age in the limitations of salvation and baptism. The teaching of that book is clear, that both baptism and salvation are limited always and only to "repentance toward God, and faith toward our Lord Jesus Christ."

There is no wealth like the soul's riches—the wealth of a contented mind. Paul said, "I have learned in whatsoever state I am therewith to be content." He had "learned" it, that is, that contentment is the soul's rest—how to obtain it, by unfeigned faith in God and patience in tribulation; and how to use it, by always "rejoicing in the Lord." Is it not a blessed fact that "godliness with contentment is great gain?" Then covet so great a possession and be happy.

"If by any means I might attain unto the resurrection of the dead" Phil. 3:11. In commenting on these words in Ford's Christian Repository several years ago, Rev. J. M. Weaver argued that Paul neither referred to the general resurrection, nor to the resurrection of the just, but a standing out or forth from among morally dead ones. "The word translated resurrection," he said, "occurs in no other place in the New Testament. The verb from which the noun is derived occurs but three times—Mark 12:9; Luke 20:23; Acts 15:5. The word rendered dead means literally dead ones." And he translated the passage thus: "If by any means I might attain unto the standing out from among the (morally) dead ones;" and added this comment: "Paul desired to stand high above the world; he was not satisfied with salvation merely."

### Askew.

It is said that many church houses in England do not stand square with the world according to the surveyor's com-

pass, but rather deviate to conform to the sun's position in rising on the birth day of the saint to whom they are dedicated. Even so are the departures of the many sects of Christendom from the main points of the sound doctrine of the gospel by looking to some mere man instead of to that greater orb, the "Sun of Righteousness." See for instance, the Roman Catholic looking to Cornelius and Constantine, the Lutherans looking to the great reformation, the Presbyterians to Calvin, the Methodists to Wesley, the Campbellites to Campbell, *et id omne genus*. If all the people who had sought to promote the cause of the Lord Jesus Christ had kept their eyes set steadfastly upon the great "Sun of Righteousness and equated their movements by that never-deviating luminary, then there never would have been but one form of Ecclesiasticism—the one body of Christ, and its practically innumerable duplicates with the one great Head and the one general mission. But one thing is certain, "the Lord knows who are his."

## MISCELLANEA.

Poplarville Church has called Rev. J. P. Culpepper as pastor.

Rev. J. T. Dale has resigned the pastorate of Mt. Olive Church, and will serve Collins and Seminary Churches during 1905.

The General Association supports Rev. Scott York, a Choctaw Indian, as missionary to those of his race who yet remain in the State.

We observe with pleasure that our churches continue to increase their pastors' salaries. It is the key to progress.

At its late session, the Harmony Association passed a resolution to make a 25 per cent. increase in its contributions to missions.

If you don't love Brother J. R. Carter, Superintendent of the Orphanage, it is because you have never seen him and heard him talk.—Mississippi Baptist.

The Argus says there are 147,000 clergymen (it means ministers of the Gospel), 28,689,028 church members, and 184,000 churches in this country.

The General Association gave about \$4,000 to missions in 1904, about twice the amount raised for that purpose in 1903. In its last meeting 76 churches and 7 associations were represented by about 250 messengers.

The late Episcopal Convention, held in Boston, adopted a resolution for the furtherance of Christian unity along practical lines, which seeks co-operation of other Christian bodies, in a better observance of the Lord's Day, a more thorough education of children, and united effort for the preservation of the sanctity of marriage.

Rev. L. E. Barton, brother of Dr. A. J. Barton, has resigned the pastorate at Suffolk, Va. He is young, educated, devout and wise. He might be induced to come further south. Any of our churches would do well to secure him.

A. P. Pugh has had a successful year in the pastorate at McComb. Forty-two members have been received by baptism and 42 by letter. Over \$1,700 was given for church expenses and missions. Bro. Pugh will spend a month at Braidentown, Fla.

The First Baptist Church of Memphis would not accept the resignation of the pastorate by Rev. A. U. Boone, and at their earnest solicitation and to the joy of all the congregation, he has consented to remain among them.

Brookhaven Church has called R. H. Purser to its pastorate for five successive years. In the last four years the congregation has built a pastor's home, valued, with other property, at \$6,000, received 227 members, and given \$2,000 to missionary and benevolent objects.

Move or be moved. The preacher who is not ever growing is ever going, and he who is ever going is never growing. Short and full sermons tend to long and fruitful pastorates, but it requires a vigorous and growing man to make them.

Editor N. L. Clark, 93 years of age, has been pastor of Decatur Baptist Church and Moderator of the General Association one-half century without intermission. It was a becoming expression of appreciation on the part of the association to give him a large purse at its late session.

"A Christian is a man who loves those whom he does not like."—Rev. Lewis Bond. Yes, for love is not delight in those who please us, but a desire to promote the welfare of its object. God so loved the world that he gave his Son to save men.

General Joe Wheeler says that Japan's hope, in her conflict with Russia, "was in a series of smashing blows, quickly delivered, which would have shattered Russian power in the Far East in short order," and that, having failed to deliver such blows, her antagonist, because of immense resources, would outlast her and finally triumph over her.

Here is a fact that should be widely known and candidly considered: A jury composed entirely of white men, in the Circuit Court of Coahoma county, situated in the black belt of Mississippi, convicted a white man for committing a criminal assault on a Negro girl, and the judge of the court, a white man, gave him a life-sentence in the penitentiary.

President Rush Rhees: In Kings James' version of Mat. 25:13 two peculiarities of

expression are lost. The first half of the verse alludes to man's definite aim and purpose: whoever makes it his aim to save his life shall lose it. The second half refers to an accident: whosoever shall chance to lose his life for my sake shall find it.

The University of Chicago has founded a College of Religious and Social Science for the training of students who intend to be secretaries of Young Men's Christian Associations, or medical missionaries, or engage in philanthropic work of any sort. Also students who wish to enter the ministry, but, from age or other reasons, have not been able to go to college.

W. E. Farr, pastor of Antioch Church, Warren county, baptized three converts on the fifth Lord's Day of October, and four others were approved by the church on the same day for that ordinance. He held a meeting lately at a mission station of this church in section school house, in which three persons were baptized in confession of Jesus as Saviour and Lord.

### College Tidings.

In the next issue will be given the recent report at Central Association on Mississippi College as written by Capt. W. T. Ratliff. Of course every body knows that for more than 30 years Capt. Ratliff has been a member of the board of trustees. For most of this time he has been President of the Board. Bro. J. L. Pettigrew of Clinton has been a member of the Board for 35 years. In his speech on this report he used language about as follows: "For years Mississippi College was the only College in the State that was not supported by taxation. On account of the poverty of the people and the free tuition of the State College, we were hardly able to keep going and could not have done so without good management. During that time Capt. Ratliff was in the prime of his life and prosperous in business. He gave freely of time and money to the College. If both had been devoted to laying up money he would now be able to put up respectable buildings for the College himself. His name should be perpetually identified with the institution. His money and time were given when but few Baptists had either to spare and those who had them had not the inclination to spend them on the College. The very helplessness of the College made many of the best of our men indifferent to it. They did not wish to be identified with failure. For many years Capt. Ratliff gave more thought to the needs of the College than he gave to the needs of his family or to his private business. He has never allowed any misunderstanding or mistreatment to affect his loyalty to the institution." Capt. Ratliff and Bro. Pettigrew have worked side by side during these long and trying years. I am sure that no one knows how much of the present prosperity of the institution is due to the thought, labor and sacrifice of these two veterans. Alas,

for us of the younger generation if we forget the labors of those who helped the College in the days that tried men's souls. Webb, Ratliff, Pettigrew, Lomax, Hackett, Mimms, Thomas—These are names that ought to be household words in Miss., for generations to come. I may lay flowers on their graves later but I lay this expression of appreciation at their feet now.

I had a letter the other day from the heroic W. J. Derrick of Yazoo City. He said, "I have wanted to see my way clear to give \$100 to the buildings. The way is not clear yet but I must and will give it in five annual payments." O, for a thousand such men as Derrick in Miss. I met Bro. J. W. Steen of Ora and he said, "By the way, put me down for \$25 on those buildings." So they continue to come. Another brother has given me to understand that when I begin to make up my thousand dollar list, one can be found in the town where he lives. Some one has wondered about those Louisiana men mentioned last week. Well, Merrill and Allen are graduates of the college and Joe Lowrey of Monroe is my baby brother.

347 is the number of students now.

We are having a great meeting. Bro. Borum of Greenville is preaching with wonderful pathos and power and is winning all hearts. Many souls are being won. I supplied for Bro. Borum at Greenville yesterday and what a fine time I did have. Who can go into such homes as those of "Hugh" Alexander and "Bob" Campbell and into such a church as we have at Greenville and fail to appreciate the privilege.

Truly,  
W. T. LOWREY.

### An Outline.

(Ps. 103:13-14.)

"Like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust."

1. Whom God pitieth—"them that fear him."
2. How God pitieth—"like as a father."
3. Why God pitieth—"he knoweth our frame."

"The fear of the Lord has at least three marked senses in the Bible. (1) There is a fear of terror, the dread of a slave for his master. This fearful, frightful emotion leads to despondency and may sink one into despair. (2) There is a fear of wonder and awe, of respect and reverence. It is excited by a sense of God's majesty and glory, and leads one to honor and hallow his name. (3) There is a fear of filial reverence, the regard which a child has for a father. It arises from the sense of God's fatherly love, rejoices in his approbation, grieves under his displeasure.

Placing and keeping God's providence will never put you where his grace cannot keep you. Blessed assurance! But it is presumption to tempt God, to put him to an unnecessary test, by putting one's self into dangerous places, into which God does not lead, and then expect his preserving grace.



### The Missionary's Dream.

(Written for The Christian Herald.)

I dreamed that I built me a castle,  
A stately castle and fair;  
I filled it with beautiful pictures,  
And sculptured marbles rare;  
Though a world of sin and sorrow  
Was lying all around,  
I built high walls about it  
To shut out the sight and sound.

And within my strong enclosure  
I set fair plants to bloom;  
And the splash of a silvery fountain  
Filled the air with sweet perfume.  
The creeping vines soon covered  
With greenness the gray stone wall;  
And over against the fountain  
Grew stately lilies tall.

And I built my home with gladness,  
Shutting out all woe and pain,  
For I heard that the blessed Master  
Was coming to earth again,  
And I meant to watch for his coming,  
In my home so fair to see.

For I thought when he saw its beauty,  
He would surely abide with me.

But suddenly, while I tended  
My beautiful flowers one day,  
He came—from whence I knew not—  
And I said, "O Master, stay."  
But his gaze turned slowly from me,  
And he stood so grand and tall  
That he saw the want and sorrow  
Lying just outside my wall.

"My child, you are not ready for me,  
I go, but I come again."  
And the glorious presence vanished—  
My work seemed all in vain.  
But I builded my wall still higher  
That shut in my beautiful home,  
And spread him a dainty banquet;  
And prayed him again to come.

And then, as before, while I tended  
The flowers that were my pride,  
He came, in his wondrous beauty,  
And stood again by my side.  
So glad was I to see him,  
I threw myself at his feet:  
"O stay with me now, my Master!  
Abide with me, I entreat!"

"Come! see the dainty banquet  
I have spread for thee and me."  
And he turned and entered my dwelling  
In his kingly majesty.  
Then bent his glance upon me:  
"I have friends outside the wall.  
If I tarry to eat," he answered,  
"You must surely invite them all."

Then I hastened to do his bidding,  
Expecting that I should find  
Some grand and splendid followers  
Who were waiting just behind.  
But when I unbarred the portal  
And opened wide the gate,  
Only a poor old beggar  
In his filthy rags did wait.

And none but the poorest and lowest,  
Who lived in the homes around,  
Rewarded my eager searching;  
Nobody else I found,  
And coming again to the Master,  
I told him about my quest;  
But he said in gentle accents  
That the "beggar was his guest."

Into the highways and hedges  
He bade me once more go,  
And bring to my costly supper  
The children of want and woe.

Slowly I went on my errand,  
And filled my banqueting place  
With the poor, the sick, and the sinner;  
Then glad grew the Master's face.

And he wended his way among them,  
As round him pressed the throng;  
And comforted, healed and pardoned  
Their sorrow, sickness and wrong.  
And the fare I had proved  
As just enough for two,  
Was blessed till it fed them fully,  
And some left over, too.

When all had gone rejoicing,  
I crept to the Master's side  
And said, "Dear Lord and Master,  
Wilt thou not with me now abide?"  
Then he lovingly gazed upon me,  
And said, "I have other sheep  
Who know not the voice of their shepherd,  
And strangers my sheep-fold keep.

"I must go, I must seek and find them:  
Come with me, come with me, child."  
Unquestioningly I followed  
As he toiled over mountains wild,  
And across the turbulent ocean,  
Till we stood in a new, strange land  
Where palm-trees waived in beauty  
By the silvery river's strand.

Wherever he moved in the darkness  
He left a golden track;  
And I followed his shining footsteps,  
Nor dreamed of turning back.  
And I helped him carry his message  
And scattered it far and wide,  
And found when I worked with the Master  
He would ever with me abide.

What became of my stately castle  
I never returned to see;  
For I know there's a fairer mansion  
Awaiting both him and me;  
Where the lilies of love are blooming  
The River of Life beside,  
And there through eternity's ages  
With the Master I shall abide.

MRS. E. A. HAWKINS.  
Providence, R. I.

### O Tell Us of Heaven.

There are poems of no merit,  
There are poems that are deep,  
Some poems make you happy,  
And some make you weep.  
There are poems on sorrow,  
And poems on love,  
But O won't some poet  
Write of heaven above?

Just write us a poem  
Of glory and praise;  
If you can't describe it,  
Can't remove the haze  
From our eyes that are blinded  
By the sins of this earth,  
Just tell us of Jesus,  
Of his glory and worth.

O tell us of heaven,  
Where our loved ones have flown,  
The "house of many mansions,"  
That beautiful home.

O tell us of Jesus;  
Of what we shall sing,  
O what will be the anthems  
That in heaven shall ring?

But poets are mortal,  
Of course they don't know,  
But we all shall see it  
When to heaven we go,  
When the veil is removed  
From our blinded eyes,  
We'll glorify Jesus  
In paradise.

GUSSIE P. GIVEN,  
McComb City, Miss.

For Bazaars and Fairs, we have  
a money-raising proposition that  
never fails. We get the ad-  
vertising, you get the money. Ad-  
dress Peter, Stuart-Richardson Co.,  
RAISED Wholesale Drugs, Louisville, Ky.

### A Texas Wonder.

#### Hall's Great Discovery.

One small bottle of the Texas Wonder,  
Hall's Great Discovery, cures all kidney  
and bladder troubles, removes gravel,  
cures diabetes, seminal emissions, weak  
and lame backs, rheumatism and all ir-  
regularities of the kidneys and bladder  
in both men and women, regulates blad-  
der trouble in children. If not sold by  
your druggist, will be sent by mail on  
receipt of \$1. One small bottle is two  
months' treatment and seldom fails to  
perfect a cure. Dr. E. W. Hall, Sole  
Manufacturer, P. O. Box 629, St. Louis,  
Mo. Send for testimonials. Sold by all  
druggists.

Dothen, Ala., April 24, 1899.

Mr. I. R. Young, Dothen, Ala.—Dear  
Sir—This is to certify that I received  
great relief from the bottle of Hall's  
Great Discovery, which I bought of you.  
In fact I do not think there is anything  
to equal it. I was troubled for about  
two months with lame back and after  
taking one half bottle I consider myself  
cured.  
Yours truly,  
J. J. WILLIS.

### Catarrh Can Be Cured

Dr. Blosser's Catarrh Cure Will Cure  
the Worst Cases of Catarrh,  
Bronchitis and Asthma.

It is the only remedy that goes direct  
ly to the diseased parts and cures Cat-  
arrh, Bronchitis, Asthma and Catarrh-  
al Deafness. The stomach is not bur-  
dened with medicine which deranges the  
digestion and breaks down the general  
health.

The fact that it can be used in your  
own home, makes it possible for any  
one to be cured.

This remedy is put up in tin boxes,  
containing a month's treatment, which  
will be sent by mail to any address for  
\$1.00.

A free trial sample will be mailed to  
any sufferer who has never tried the  
remedy. Address Dr. Blosser Co., 173  
Walton St., Atlanta, Ga.

\$100 Reward \$100.

The readers of this paper will be pleased  
to learn that there is at least one dread-  
ful disease that science has been able to  
cure in all its stages, and that is Catarrh.  
Hall's Catarrh Cure is the only positive  
cure known to the medical fraternity.  
Catarrh being a constitutional disease,  
requires a constitutional treatment.  
Hall's Catarrh Cure is taken internally,  
acting directly upon the blood and mu-  
cous surfaces of the system, thereby de-  
stroying the foundation of the disease,  
and giving the patient strength by build-  
ing up the constitution and assisting  
nature in doing its work. The propie-  
taries have so much faith in its curative  
powers, that they offer One Hundred  
Dollars for any case that it fails to cure.  
Send for list of testimonials.

Address, F. J. CHENEY & Co., Toledo, O.  
Sold by druggists, 75c.  
Halls Family Pills are the best.

THE LARGEST SALE OF ANYONE  
BRAND IN THE UNITED STATES.  
**Sauers**  
FLAVORING EXTRACTS

CHRISTMAS SERVICES and Cantatas for  
the S. S. and Church Choir.  
Two new services for the S. S. containing new features  
not found in others, 50c per doz. Enclose 10c for samples.  
A Catalogue describing 20 Cantatas for the  
S. S. and Choir, also specimen pages.  
GEO. F. BOSCHKE & CO. (Chicago, Ill.)  
New York, 22 N. William St.

### A Southern Woman

in the eyes of  
A Southern Man

is the world's most precious treas-  
ure.

Can you afford to let her expe-  
rience want and privation? While you  
live you can stand between her and  
penury.

When you die the Penn Mutual  
Life Insurance Company any will  
take your place.

It stands by you and yours.  
We insure by mail.  
Home office 921 Chestnut St.,  
Philadelphia.

20c THIS COUPON 20c  
IS GOOD FOR 20c

If presented in part payment for a bottle  
of LAXO, which is purely a vegetable  
compound and "Takes the place of  
Calomel," price 35c. Cut this out,  
present it to your druggist and if he  
does not have LAXO a bit it to us and we  
will send it to you.

THE LAXO CO., Durham, N. C.

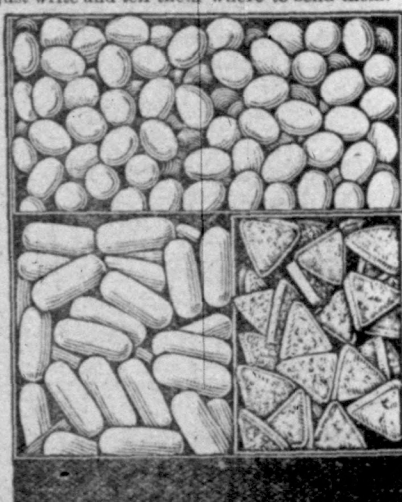
### A New Cure For The Kidneys,

BLADDER, RHEUMATISM,

Bright's Disease, Dropsy, Gravel, Back-  
ache, General Weakness, Nervous, Urin-  
ary, Liver and Stomach Troubles.

3 Remedies Free.

The Pape Medicine Co. will send by prepaid  
mail, to any sufferer, whether man or woman, a com-  
plete test-course of their three new remedies that  
instantly relieve and quickly cure all forms of  
Kidney, Bladder, Urinary Diseases, Rheumatism  
and their complications. No money is wanted—  
just write and tell them where to send them.



What The Free Package Contains.

One large course of Formula A—Reconstructs  
the broken-up tissue, revitalizes the muscular  
fiber, purifies the texture, removes obstructions  
that clog the process of eliminating waste matter,  
cleanses all the pores, builds up and strengthens  
the weak and feeble kidneys, re-establishing  
complete, natural, healthy function.

One large course of Formula B—Strains out of  
the blood and system uric acid and other kidney  
poison, the cause of Rheumatism. Urine is neu-  
tralized. Mucous, catarrhal accumulation passes  
off and out. The bladder is healed, inflammation  
and irritation subside. Retention, Frequency  
(especially at night), painful and all urinary  
difficulties are permanently overcome. Gravel  
and granular deposits are dissolved, the urinary  
passages are restored to a healthy condition.

And a large course of Formula C—Immediately  
arrests the undermining consequent upon Kid-  
ney Diseases. Regulates the Liver, Stomach and  
digestion, relaxes constipated bowels, purifies  
the blood, nourishes tissue, bone, muscle and  
spine. Aches and pains are instantly relieved.  
Is unfailing in toning the general system. In-  
fuses life and vigor into every vital organ and  
strength all over the entire body. This is the  
most exhaustive, thorough and complete treat-  
ment ever formulated for the cure of these de-  
structive diseases. There is not one sufferer in the  
whole world who can afford to forego these remedies  
undried. Write to the PAPE MEDICINE CO.,  
8 E. 4th St., Cincinnati, O., telling where to send  
them, and the complete test-course of each of the  
Formulas A, B and C will be forwarded by pre-  
paid mail without one cent of expense to you.

### WOMAN'S WORK.

Mrs. JULIA T. JOHNSON, Editor.  
P. O. Clinton, Miss.

(Direct all communications for this de-  
partment to Clinton, Miss.)

Woman's Central Committee:  
Mrs. E. G. Hackett, President,  
Meridian; Mrs. W. R. Woods,  
Secretary, Meridian.

### Program—November, 1904.

Programs are suggestive. The intro-  
duction of other features, selection of ad-  
ditional hymns, subjects of prayer, etc.,  
are left with the society.

Subject: Work of Woman's  
Missionary Union.

Seed Thought: "In His service,  
as we are growing stronger.

The calls to grand achievement  
still increase."

1. Prayer: That the Holy  
Spirit may take possession of  
every heart.

2. Scripture Reading: John  
15. Remarks by leader upon  
fruit-bearing. Fruit of the lips,  
of the life and the "fruits of the  
spirit," are all sources of bless-  
ings to others.

3. A basket of beautiful fruit.  
Members in turn to give some  
one fact observed, experienced,  
read or heard regarding noble  
work in any direction by wo-  
men.

4. Notes of joy regarding W.  
M. U. Work: Selected from an-  
nual report, corresponding sec-  
retary, W. M. U.

5. Leaflet: "Woman's M. U.  
an educating influence in mis-  
sions," by Mrs. J. S. Dill.

6. Queries for quiet moments:  
Am I proving my life by my  
fruit? Am I doing my part in  
laying the cause of missions on  
young hearts?

7. A helpful thought for hum-  
ble workers: Each part of a  
beautiful mosaic may be a little  
worthless piece of glass, marble  
or shell, but each in its place  
constitutes a masterpiece of art.  
So with our insignificant lives in  
the hands of the great Artist,  
and how precious the thought  
of being used by him in the per-  
fection of his wonderful plan for  
the world's redemption.

8. For special emphasis: Leaf-  
let "Wanted—without delay."

9. Discussion: What part can  
this society have in the Tichenor  
Memorial? Business, collection,  
etc.

10. Prayer: Thanksgiving  
for the privilege of service; peti-  
tion for various lines of W. M.  
U. work, especially mentioning  
"The Tichenor Memorial."

A paper read at the Woman's Missionary  
Union held during the last session of the Chicka-  
sahay Association at Waynesboro, Miss., by  
(Mrs.) Georgia D. Phillips, Secretary,  
Vice President of Woman's Missionary  
the Association.

(Continued from last week)

Yet, there is a great host of pray-  
ing for missions and giving to  
missions, and their prayers are  
being answered. Sixteen new  
missionaries were sent out last  
year and twenty-five young  
men and women, it is said, made  
up their minds to go, at that  
great Pentecostal Convention  
last May, while forty said they  
were considering the matter.  
More money was given to all  
purposes than ever before, and  
a great forward move was made  
that cannot fail to bring forth  
grand results.

Are we to have a share in that  
great harvesting that's going on  
to come after faithful working and  
waiting? Then we must be wil-  
ling to go forth with the reap-  
ers and endure the heat and bur-  
den of the day.

On account of the many de-  
mands brought about by the in-  
creasing interest in missions on  
the different fields of labor, the  
women of our Southern Baptist  
Convention have been asked to  
give sixty thousand dollars to  
foreign and fifty thousand to  
home missions this year.

Quite a large sum, do you say?  
Yes, but "if we expect great  
things from God, we should at-  
tempt for God." Last year the  
contributions of our women  
amounted to over seventy-five  
thousand dollars, more than we  
have ever done. By a united ef-  
fort we could go beyond that and  
must do it if we come up to the  
expectations of our Home and  
Foreign Boards.

Mississippi is asked for five  
thousand dollars of the amount  
requested. The appointment  
has been made, and the women  
of Chickasahay Association are  
asked to give fifty dollars as  
their share. Shall we come up  
to what is expected of us? If  
the women of each church would  
do their duty we could easily  
give it. Where you can, have  
a society you can accomplish  
more and keep up the work in a  
more systematic way, but where  
there is none, much can be done  
if some sister would feel it her  
duty to distribute mission en-  
velopes for the Christmas season  
ings at that glad season when  
we are all so full of the grace of  
giving, and then, again, in  
March, for the self-denial and  
for Home Missions.

I would especially call your at-

### SICK HEADACHE For Twenty Years. CURED BY PANOL.

Mrs. E. Hutchinson, Ott's Mill,  
La., says: "For twenty years I was  
a sufferer with sick headache. Was  
confined to my bed three or four days  
every month. I could get nothing  
to relieve me until two years ago,  
when I commenced using Panol. I  
have never had one of those spells  
since. If I feel any of the old symp-  
toms at any time, I take Panol two  
or three days and am all right. It  
has given me health and strength  
that I did not expect to have any  
more. It is certainly a great bless-  
ing to suffering women—pleasant to  
take and sure to cure."

For tired and run down women,  
for impaired digestion in both sexes,  
of all ages and at all times, and for  
disordered conditions of the nervous  
system.

### PANOL

is easily without a rival or a peer.  
Pleasant to take as lemonade,  
harmless always, cures when all else  
fails.

50c. Six for \$2.50.

Sold by Druggists and dealers in  
medicines.

Royaline Medicine Co., Ltd.,  
New Orleans, La.

tention to the duty of sending  
boxes of clothing to our frontier  
missionaries. You know that  
in parts of Texas, and Okla-  
homa and Indian Territories  
there are many places remote  
from the railroad where our  
missionaries are working on  
small salaries. Many of them  
live in poor homes; they have  
to travel many miles by private  
conveyance to fill their appoint-  
ments; the cold is often severe,  
and they and their families en-  
dure many hardships and priva-  
tions. The women of our Con-  
vention conceived the plan of  
sending them boxes of clothing  
and other things not of a perish-  
able nature. Some of the mis-  
sionaries say that were it not  
for these boxes they could not  
live on their small salaries.

The women of this association  
could, and should send at least  
one of these boxes a year. The  
harvest in the West is great and  
the laborers are few; let us do  
what we can to help and en-  
courage them.

But it is hard to accomplish  
much without organized effort.  
If there are three or four earnest-  
hearted women in your church  
you can have a missionary so-  
ciety. I will gladly give you any  
help in the way of suggestions  
and encouragement, and your  
meeting together would  
strengthen the bond of love  
among you as well as help carry  
the tidings of salvation to the  
lost.

We need to interest our young  
people in this great mission  
work. My heart aches when

I see many of our young people  
so absorbed in the frivolities of  
the day and indifferent to those  
things which alone can bring  
true pleasure. If we could just  
get them thoroughly enlisted in  
mission work and thus utilize  
their surplus energy, what a  
help it would be to the cause,  
not only of missions, but that of  
the best interests of society. Oh,  
that we might have an earnest,  
consecrated band leader, for our  
boys and girls in every church!  
—these boys and girls that are  
soon to take the places left va-  
cant by us in church and society.

Let us all, now, as we enter  
upon another year's work for  
the Master, resolve that we will  
make it a year of better things,  
—first, by more love for Christ.  
It is easy to work for those we  
love. Second, by more loyalty.  
Let us never forget that we are  
the subjects of a king, and that  
it is our duty to try to advance  
all the interests of that king-  
dom. Third, by more diligence.  
"Let us not become weary in  
well-doing, for in due season we  
shall reap, if we faint not." And,  
then, we should make it a year  
of better things by partaking  
more of the Spirit of Him who  
"When He saw the multitudes  
was moved with compassion on  
them, because they fainted,  
and were scattered abroad as  
sheep having no shepherd," and  
said: "The harvest truly is  
great, but the laborers are few;  
pray ye, therefore, the Lord of  
the harvest that He would send  
forth laborers into His har-  
vest."

### Bad grocer confesses his badness by sell- ing bad lamp- chimneys.

### MACBETH.

You need to know how to manage your  
lamps to have comfort with them at small cost.  
Better read my Index; I send it free.

MACBETH, Pittsburgh.

### I Turned Out \$301<sup>27</sup>

worth of painting in one week. Write Mr. L. Smith of  
the (last small outfit). Rev. Geo. P. Oyster, writes,  
made \$750 first day. J. J. B. Miller, a colored man,  
can easily make \$500 day painting. (Write Mr. Smith)  
school teacher 21 years, writes, "I made \$100  
profit one day. \$100 day."  
Business easily learned. We teach you  
everybody has had waste, waste, waste,  
every day and night. We teach you  
how to paint. Heavy plates—lastest process. No try or  
failure. Outside all sizes. Horrifying guarantee. Write  
START YET. Write today for Catalogue, Lesson and Offer. Address  
F. Gray & Co., Painting Works, Cincinnati, O.



## PROGRAM.

Sixth Annual State Convention, Baptist Young People's Union, of Mississippi. First Baptist Church, Columbus, Nov. 15-17, 1904.

## SERVICE.

## THURSDAY AFTERNOON.

- 2:30. Devotional service—Rev. J. B. Quin, McComb City.  
3:00. Convention called to order and appointment of committees.  
3:30. Words of welcome—Jno. B. Jacob, Pres. Columbus B. Y. P. U.  
3:45. Response on behalf of convention—Rev. T. J. Bailey, Jackson.  
4:00. Miscellaneous.  
4:30. Address—"Saved to Serve"—Rev. J. N. McMillan, Blue Mountain.

## TUESDAY EVENING.

- 7:30. Convention sermon—Rev. W. A. Borum, Greenville.  
8:30. Address: "The pastor training his young people for service"—Rev. J. M. Shelburne, East Lake, Ala., Chairman Ex. Com. B. Y. P. U. South.

## WEDNESDAY MORNING.

- 9:00. Devotional service—Rev. J. A. Thames, Macon.  
Sacred literature course—Rev. H. A. Smoot, Okolona, presiding.  
9:30. Introductory words by the chairman.  
9:45. Address: "Methods by which interest in the sacred literature course may be enlisted and sustained"—H. L. Watts, Winona.  
10:00. Address: "Some qualifications necessary to efficient leadership of the sacred literature course"—Prof. A. J. Aven, Clinton.  
10:15. The Winona sacred literature class taught—Teacher, V. D. Rowe, Winona.  
10:45. Presentation of senior banner—Rev. W. F. Yarborough, Jackson.  
11:30. Address: "The Holy Spirit given for service"—Rev. R. A. Kinbrough, Tupelo.

## WEDNESDAY AFTERNOON.

- Conquest missionary conference—Rev. W. A. Borum, Greenville, presiding.  
2:30. Devotional service—Rev. W. E. Hathorn, Hermanville.  
3:00. Introductory words by the chairman.  
3:15. Address: "How can the conquest missionary course be made to serve the whole church?"—Rev. R. L. Bunyard, Como.

- 3:30. Address: How can the conquest missionary course be taught so as to create interest in the denominational organizations?—To be supplied.  
3:45. How to prepare and teach the lesson on China—by Chairman.  
4:15. Reports from the field—Three minutes speeches by representatives from local Unions.

## WEDNESDAY EVENING.

- 7:30. Address: "The crying need; a church membership equipped for service"—Rev. J. F. Full, Gallman.  
8:15. Address: "The supply; elements in the B. Y. P. U. which meet this need"—Rev. W. M. Burr, Greenwood.

8:45. Address: "The finished product of the missionary."—Sec. L. P. Leavell, Jackson.

## THURSDAY MORNING.

- Bible and prayer meeting conference—Rev. W. P. Price, Jackson, presiding.  
9:00. Devotional service—Rev. E. T. Moberly, Leland.  
9:30. The Bible readers' course—Words by the chairman.  
9:45. The place of the young peoples devotional service in the life of the church—Rev. W. F. Yarborough, Jackson.  
10:00. Question box—Conducted by chairman.  
10:15. General discussion.  
10:30. Election of officers.  
11:00. Mississippi's needs; better organization—Sec. L. P. Leavell, Jackson.  
11:30. Address: "Greatness of service."—Rev. W. J. Derrick, Yazoo City.

## THURSDAY AFTERNOON.

- Junior conference.  
2:30. Devotional service—Rev. E. W. Spencer, Shuqualak.  
3:00. The Junior Union, purpose; personnel; plans—Mrs. R. L. Bunyard, Como.  
3:30. How to prepare the Lesson—Mrs. L. P. Leavell, Jackson.  
4:00. How to teach the lesson—Mrs. J. H. Lide, Corinth.  
4:30. What the B. Y. P. U. has done for our church—Miss Mary Mayo, Columbus.

## THURSDAY EVENING.

- 7:30. Address: "In the world for service."—Wm. Ray Toombs, Greenville.  
8:15. Address: "Consecration for service."—Rev. H. C. Rosamond, Winona.  
8:45. Address: "Rewards of service."—W. T. Lowrey, Clinton.  
A special service will be held Friday morning at 9:00 o'clock at the Industrial Institute and College, by invitation of President Kincannon. Pastor Miller requests all delegates and visitors to remain over for this service. An attractive program has been arranged.

## Love for the Lost.

A missionary writes that it takes a great deal of prayer and consecration to be able to love the unlovely heathen in all of their sin, filth and superstition and she had found that love was the one essential in winning them for Christ. That is not only true in China and Africa but it is also true in the homeland. Except we love poor lost souls we cannot win them.

It is told of Miss Catharine Booth that while in Paris, France, the people came by the multitude to see and hear her and filled the great auditorium to suffocation and when she knelt in prayer they would adjust their opera glasses and gaze at her in great curiosity.

One day while passing down a street she looked down an alley way where she saw a poor woman sitting upon the door-steps with her face in her hands as if in great distress. Miss Booth turned and walked to where she was and spoke to her. The woman looked up with a scowl upon her face and began cursing her or intruding and told her it was none of

her business. Miss Booth with a heart filled with pity for the poor abandoned woman sat down by her side, and placed her arm around rags, filth, sin, woman and all and said, 'woman I love you.' The woman lifted her eyes and looked at her and began to weep, for she did not know that there was a soul in all the world that loved her. The words, "I love you" touched her poor wicked heart and like a rosebud under the genial rays of the morning's sun, it opened to the touch of love. She then began to tell her of Jesus who loved her and died for her and soon led the poor sinful creature to trust the Savior for salvation.

The apostle Paul could wish himself accused from Christ for the brethren's sake. Moses besought the Lord to blot him out rather than the people.

John Knox prayed, "Give me Scotland or give me death." Christ looked upon the multitude and had compassion upon them for they were as sheep without a shepherd.

"God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life."

So we should pray God to enable us by grace divine to love the poor lost souls of men and women more, for truly, "Love's labor is light for Christ."

C. M. MORRIS.

Moss Point, Miss.

Foreign Mission Journal: "Our people have watched with acute interest for news from the Russo Japanese war. Often the question is asked, Has it affected our mission work? We reply, No, and yes. There has been no fighting in Japan, where our missionaries are located. They have not been molested, and have been in no danger. Their work has gone right forward. On the other hand, the country has been in constant excitement and commotion. Men left their wives and children unprovided for to go to the front. There has been distress and sorrow in the land; but Japan went into the war to win, and her men and women and children felt that all must be subordinated to that. Only God who rules among the nations, can know what will be the issue, but we believe it will be for the good of both Russia and Japan, and that as a result of this war there will be a great advance made for the kingdom of our Lord.

Just as we are going to press we receive a touching account from a friend of the breaking up of the happy and fruitful pastorate at Crystal Springs. The resignation of Bro. Ellis was offered and accepted on last Lord's day, to take effect Jan. 1, 1905. The account referred to reached us too late for this week but will appear next week.

One of the double cottages on the campus at Clinton, occupied by students, was burned yesterday.

Novembr 10,

1904.

## Deaths.

[Death notices of 100 words and marriage notices of 25 are printed free; all over, cost one cent per word, which must accompany copy of notice.]

## Mrs. A. M. Thigpen.

Mrs. A. M. Thigpen died at her home in Raymond, Miss., Oct. 27, 1904. She was born in 1844, and was just sixty years old. Her marriage to Bro. J. C. Thigpen was in Nov. 1870. Three years after this she accepted Christ as her Savior and was baptized by Eld. Jesse Woodall into the fellowship of Palestine Baptist Church. She was thirty years a member of this church. Last year she moved to Raymond and united with this church. Her life as a Christian, was among the best. As a neighbor, wife and mother she will always be remembered as one of the noblest.

CHAS. L. LEWIS.

## Mrs. Katie Clark.

Mrs. Katie Clark, beloved wife of T. E. Morten, Vicksburg, and sister of Mrs. Dr. Quin, of McComb, departed to God, October 31, 1904. She was one of the most devoted wives, self-sacrificing mothers and purest Christians her pastor has ever known.

H. F. S.

## Tillman Whatley.

On the night of Sept. 3d, the spirit of Tillman Whatley winged its way back to the God who gave it. Scarcely arriving at the age of 56 years, he was cut off in the prime of life and usefulness.

In the taking of one so pure and noble, and whose influence was only for good, we are brought to say with the poet, "God moves in a mysterious way his wonders to perform." And yet we can say in the words of our Master, "The Lord gave and the Lord hath taken away, blessed be the name of the Lord."

Mr. Whatley united with Bethany Baptist Church some years back, and from that time, led an exemplary Christian life. He was a model husband, a fond parent and a kind neighbor, ever ready to lend a helping hand to those who were in need, and thus fulfilled the great commandment: "Love thy neighbor as thyself." He leaves a wife and six sons, and a host of relatives and friends to mourn his loss. We weep for one who has gone beyond the vale of tears and where sorrow never comes.

We bow in humble submission to this sad providence, and say, "Thy will, and not ours, be done." While our hearts are crushed with grief, we grieve not as those who have no hope. Only a few short years and we too, shall join him in the land of cloudless day.

A FRIEND.

## Mrs. Narcissa Jane Price.

Died at her home near Cato, in Rankin County, Miss., October 25th, 1904. Mrs. Narcissa Jane Price, daughter of C. J. and M. A. Steen, wife of Senator Alex. Price. Born in Rankin county, March 31, 1853; age 51 years, 6 months and 24 days. Mrs. Price grew into young womanhood and spent her useful life in the Cato community. At the age of about twenty years she was married to Alex. Price, with whom she lived happily until her death. This union was

## \$100 Reward \$100.

The readers of this paper will be pleased to learn that there is at least one dreadful disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Address, F. J. CHENEY & Co., 1230, O. St., Sold by druggists, 75c. Hall's Family Pills are the best.

blessed with eleven children, six boys and five girls, three of whom died in early life. Four boys and four girls are left to mourn their sad loss.

Mrs. Price was converted in her girlhood and united with the Cato Baptist church, and was until the day of her death a consistent and devoted member. Her home was well ordered and happy at all times. She was the queen of the home, not only to the husband, but was loved and respected by her children as few mothers are. She was so sweet and gentle in disposition, that she and the love and respect of her neighbors, even the negro servants on the plantation, revered her. Her place in church and community will be sadly missed, and in the home, the loss irreparable. The body was laid to rest in the Stone family cemetery, the funeral being conducted by her former pastor, Rev. J. M. Johnston, in the presence of many sorrowing relatives and friends.

"Sister, thou wast mild and lovely  
Gentle as the summer's breeze,  
Pleasant as the air of evening  
When it floats among the trees.

Peaceful be thy silent slumber,  
Peaceful in the grave so low,  
Thou no more will join our number,  
Then no more our songs shall know.

Yet again we hope to meet thee,  
When the day of life is fled,  
Then in heaven with joy to greet thee,  
Where no farewell tear is shed.

## Mrs. Margaret Jones.

Sister Margaret Jones of Law was a member of Providence Baptist Church. After a protracted illness she died removed her from earth to heaven Oct. 7, 1904. She was a devoted Christian. She will be sadly missed in her home, church and community. May our Lord be very gracious to her sorrowing husband and children left on this side.

M. J. DARRICK.

## J. D. Burket.

Bro. J. D. Burket died Oct. 9, 1904. He was a consistent member of the Baptist church of Providence. He was always ready to every good word and work. He was sick but a few days. He leaves a wife and several children, and a host of friends to mourn his loss. He was a true friend of the pastor, and will be greatly missed in his church, for he was almost always present, and did what he could. May the Lord care for and comfort his widow and children.

M. J. DARRICK.

## Howard Delk.

Howard Delk, the 15 months old babe of our brother and deacon, died

and wife, was transplanted from this world into our Lord's eternal flower-garden above on Nov. 3, 1904. Young and tender, this bud that never knew the trials of this world bloomed in a brighter world. The Lord give grace and comfort to the sorrowing parents.

M. J. DERRICK.

## Married.

## Taylor-Broadwater.

Mr. R. H. Taylor of Crystal Springs, and Miss May Broadwater of Chapel Hill, were united in marriage by Chas. L. Lewis, at the home of Mr. T. F. Gonia, near Chapel Hill, Miss., Oct. 26, 1904.

CHAS. L. LEWIS.

## McKey-White.

At the residence of Mr. Gayden White, brother of the bride, Woodland, La., Oct. 25, 1904, by Elder Thomas Lansdell, Mr. C. A. McKey and Miss Delia White.

## For Suffering Women.

Bailey's Black Haw Compound, made by Black Haw Medicine Company, Dayton, Tenn., is widely known as one of the most effective remedies for female troubles now on the market. The manufacturers have such confidence in it that in order to prove its value to the readers of this paper they are offering to send a full sized bottle without charge, to any one applying. See their advertisement in this issue. No stronger proof of their value could be given. The manufacturers must lose heavily by furnishing the public with trial bottles without charge, unless they win thousands of new customers and secure the enthusiastic recommendation of this medicine by those who will be cured by the samples sent out. The applicant is only expected to pay the express charges.

Itch on human cured in 30 minutes by Woolford's Sanitary Lotion. This never fails. Sold by The Jones Drug Store. Mail orders promptly filled.

## TO THE PUBLIC.


Considering the remarkable success of my Cancer Cure in my own community and the limited area surrounding, where it has been introduced, and my growing confidence in its almost infallibility as an absolute and permanent cure, many considerations, not the least of which is an unselfish desire to place this potent remedy within the reach of the suffering have induced me to extend its scope of usefulness and make it known to a large portion of the country as may be. To this end I have formed the Scarborough Cancer Cure Company for the purpose of more systematically and more extensively placing the remedy before those who suffer.

I beg to remind the public that I remain at the head of the company and those who come in business contact with us in the future shall receive the same kindly consideration that others have received at my hands in the past.

Respectfully,

Rev. J. A. SCARBOROUGH.

Bogue Chitto, Miss., Nov. 1, 1904.



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Removes all swelling in 5 to 7 days. Cures a permanent cure in 10 to 15 days. Trial treatment given free. Nothing can be fairer. Write Dr. H. H. Crenshaw, Sons, 112 N. 3rd St., Atlanta, Ga.

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Chas. L. Frye, 74 Lincoln St., Boston, Mass.

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To those who have Dr. DEWITT'S ECLECTIC CURE, the directions are as follows:

**For Toothache.**  
—Saturate a piece of cotton with Dr. DEWITT'S ECLECTIC CURE and put into the cavity of the tooth, and bathe outside well.

**Sore Throat.**  
—Spray or gargle the throat well with Dr. DEWITT'S ECLECTIC CURE, weakened with water, and bathe outside freely.

**For Chills.**  
—Take a teaspoonful of Dr. DEWITT'S ECLECTIC CURE every hour for four or five hours before chill is expected.

**Cure For Whiskey.**  
—Half a teaspoonful in water will satisfy the craving for spiritous liquors. Man may curb himself of using Alcoholic Stimulants.

For ordinary diseases, follow the directions.  
For Nervous Debility, take one teaspoonful in from one-fourth to one half glass of sweetened Water. Dose for children in proportion.

**Drinking Water Harmless.**  
—If you are going to either the Mountains or the Seaboard, a vial of Dr. DEWITT'S Eclectic Cure is a very proper thing to have with you. A few drops will render change of water harmless.

**See This.**  
Sumter, S. C., July 29, 1897.  
Gentlemen: I have used Dr. DEWITT'S Eclectic Cure for neuralgia and it has never failed to give me almost instant relief. It is the best remedy I have ever tried.

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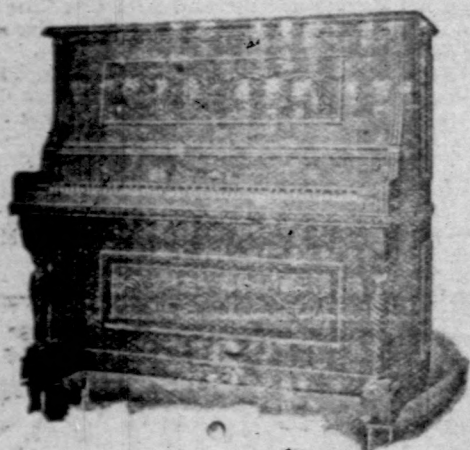
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tion, is indeed very incomplete without this binding and elevating influence within its holy precincts, and we know too well that the lack of it is very often the cause of the scattering of the family circle, and frequently the down-fall of some loved one, for the wicked and savage element have long recognized its power to attract, and sad to say, never fail to employ its influence to get the unwary within their power. Great is the pity that every home in our broad land does not use it to the same purpose.

John W. Patton, of this city, makes it possible for every home, be it ever so humble, within his territory at least, to have a musical instrument, as he sells pianos and organs on easy payments to suit the circumstances of the purchaser. He sells all the leading makes of pianos and organs and will be pleased to mail out catalogues with terms and prices upon application. Write him.

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Wherever you live I can refer you to well known ladies of your own State or county who know and will gladly tell any sufferer that this Home Treatment really cures all diseased conditions of our delicate female organism, thoroughly strengthens relaxed muscles and ligaments which cause displacement, and makes women well. Write today, as this offer may not be made again.

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Stations	No. 1	No. 2
Lv. Mobile	7:00 a.m.	4:00 p.m.
" Orchard	7:15	4:27
" Crusier	7:30	4:43
" Semmes	7:45	4:40
" Wilmer	7:57	4:57
" Latonia	8:12	5:13
" Brushy	8:28	5:20
" Donovan	8:43	5:27
" Evanston	8:58	5:35
" Lucedale	9:13	5:42
" Eubank	9:28	5:53
" Bexley	9:43	6:00
" Merrill	9:58	6:12
" Leaf	10:13	6:29
" McLain	10:28	6:45
" Little Creek	10:43	6:50
" Beaumont	10:58	7:04
" Hintonville	11:13	7:26
" Richton	11:28	7:44
" Loper	11:43	8:03
" Ovette	11:58	8:18
" Ellisville Jct.	12:13	8:47
Ar. Laurel	12:28	9:15

Stations	No. 1	No. 3
Ar. Mobile	6:30 a.m.	11:30 a.m.
" Orchard	6:50	11:02
" Crusier	7:05	10:46
" Semmes	7:20	10:39
" Wilmer	7:35	10:22
" Latonia	7:50	10:07
" Brushy	8:05	10:00
" Donovan	8:20	9:53
" Evanston	8:35	9:44
" Lucedale	8:50	9:38
" Eubank	9:05	9:27
" Bexley	9:20	9:21
" Merrill	9:35	9:11
" Leaf	9:50	9:52
" McLain	10:05	9:56
" Little Creek	10:20	9:30
" Beaumont	10:35	9:13
" Hintonville	10:50	9:55
" Richton	11:05	9:36
" Loper	11:20	9:20
" Ovette	11:35	9:06
" Ellisville Jct.	11:50	8:38
Lv. Laurel	12:05	8:10

NORTH BOUND.	SOUTH BOUND.
No. 2—Daily	Daily—No. 1
12:43pm Ar. Mossesville	12:43pm
1:06pm " Stringer	1:15pm
1:33pm " Bay Springs	1:47pm
2:19pm " Montrose	2:01pm
2:48pm " Roberts	2:32pm
3:20pm " Newton	3:00pm

NORTH BOUND.	Daily except Sunday.	Daily.
Lv. Beaumont	10:18am	7:10pm
" Wingate	10:45am	7:27pm
" New Augusta	11:00am	7:34pm
" Mahnd	11:15am	7:44pm
" Ragland	11:30am	8:02pm
" McCallum	12:05pm	8:12pm
Ar. Hattiesburg	12:50pm	8:35pm

SOUTH BOUND.	Daily except Sunday.	Daily.
Ar. Beaumont	8:05am	9:00pm
" Wingate	7:49am	8:25pm
" New Augusta	7:42am	8:00pm
" Mahnd	7:34am	7:40pm
" Ragland	7:18am	7:03pm
" McCallum	7:09am	6:45pm
Lv. Hattiesburg	6:48am	6:20pm

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Lv. Memphis	11:00 p.m.
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Three trains daily each way between Hattiesburg and Gulfport.

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Ar. Gulfport	11:00 a.m.
No. 2. Lv. Gulfport	6:50 p.m.
Ar. Jackson	12:35 a.m.
No. 3. Lv. Jackson	3:35 p.m.
Ar. Gulfport	10:10 p.m.
No. 4. Lv. Gulfport	7:20 a.m.
Ar. Jackson	2:05 p.m.
No. 5. Lv. Hattiesburg	7:00 a.m.
Ar. Gulfport	10:00 a.m.
No. 6. Lv. Ar. Hattiesburg	8:40 p.m.

Fast trains Nos. 1 and 2 will stop at regular schedule points north of Hattiesburg, but will not stop at any point south of Hattiesburg except Maxie.

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